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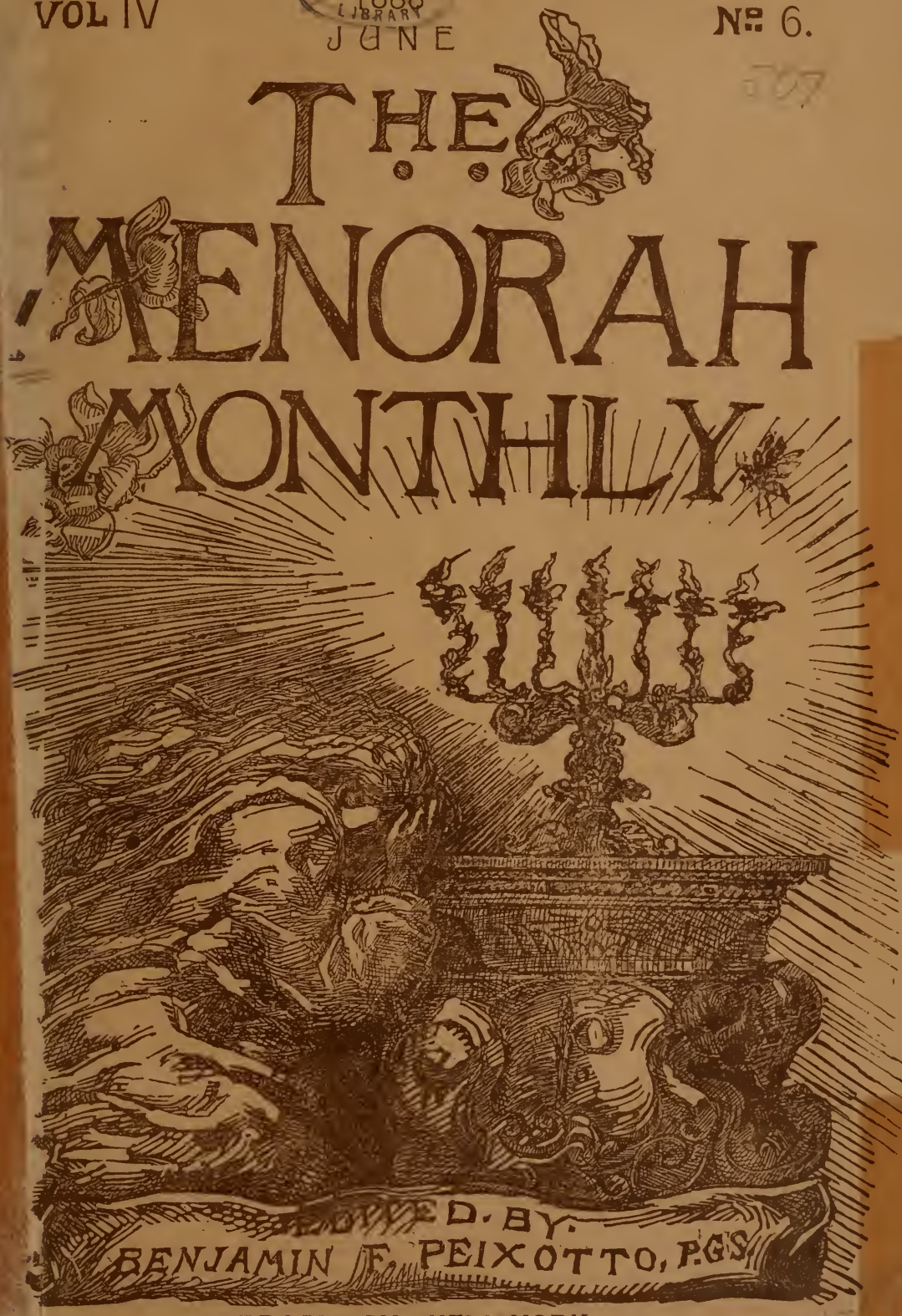
THE MENORAH MONTHLY



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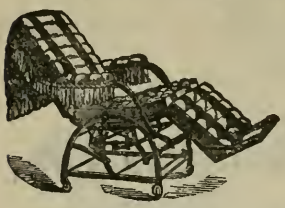

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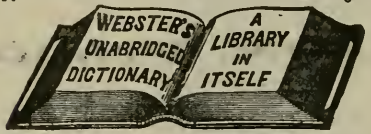

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THE MENORAH

JUNE, 1888.

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THE MENORAH

VOL. IV. *JUNE, 1888.* NO. 6.

DOMINIQUE CIMAROSA.*

THE ROMANCE OF A MUSICIAN.

Adapted from the French of POLKO, *by* B. P.

THE celebrated Opera House of Vienna, on the evening of the 30th of November, 1791, was crowded with such an audience, the parallel of which had not been witnessed for many a year. The fashionable world of the Austrian aristocracy invaded the balconies, the amphitheatre, to every seat in the parterre. The citizens disputed among themselves for places in the highest gallery, and more than one man of the artisan, but music-loving, classes sacrificed his last ducat to be present at this wonderful representation.

Emperor Leopold had promised to attend, and the attention of the spectators was divided between the Imperial Loge and the stage. On this memorable evening was to be given the first performance of a new opera by a foreigner, whom His Majesty had called from Italy and appointed his *maitre de chapelle.* Dominique Cimarosa was the name of the composer, and the title of his opera was "*Il Matrimonio Segreto*" (The Secret Marriage).

At Court Cimarosa was considered superior to all the musicians, superior even to Mozart, but the majority of the Viennese, from their innate taste for music as well as from patriotism, refused to admit this judgment. Their philharmonic sentiments were already classed ; they admired Gluck, venerated Haydn, loved Mozart, and now they wished to judge for themselves the worth of this stranger who threatened to eclipse these great stars of Germany ; hence their eagerness to be present at the first representation of the "Secret Marriage."

The Emperor enters ; the strains of the overture, fresh

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as a spring breeze, resound through the vast auditorium. The curtain rises, and when the youthful Caroline advances with her lover and they together sing the delicious duo, *Caro, caro, non dubitar*, more than one prejudice vanishes, and more than one hardened face melts into gentle admiration. Then comes the father, Geromio, proud in the perspective of having a prince for a son-in-law, and sings in triumphant tones, *Udite, tutti udite;* then the love-sick aunt, Fidalma, and the jesting Elisetta, and the jovial Count ; a joyous light beamed on all faces, a ray of sunshine seemed to stream upon the entire audience, and more than one of Mozart's enthusiastic admirers appeared to take as much delight in the music as if it was that of their own beloved *maestro*.

None of the auditors, however, were as much captivated by this lively, gracious and laughing music as a thin little man modestly clad in a gray suit, sitting in the corner of one of the boxes. One could read in his eyes the vivid attention he gave to each note, to each accord, and the animation of his thoughts.

When the piece had ended, and when the Emperor had given the signal, there broke forth immediately such deafening applause as seemed to shake the house. But none applauded more enthusiastically than this little man in gray.

The Emperor retired with his escort, the crowd following ; and among the musical amateurs there were more than one who said, "For a verity, this Italian is a brother of our dear Wolfgang Mozart."

The hero of this memorable evening was among the last to leave the scene of one of his most triumphant experiences, thrilled with those emotions natural to such an occasion. As he crossed the threshold of the house, suddenly he found himself clasped in a convulsive embrace. It was the little man in gray, who wished to express his enthusiastic felicitations.

"I cannot resist the desire to embrace you," he said; "I am also a little musical, and the music which I have just heard seems to me as if it came from my own heart, and that I myself had written it."

"Thank you, thank you! but who, then, are you?" cried Cimarosa, drawing his admirer after him into the street, and examining with curiosity the pale face, strangely illumined by two wonderful eyes.

"Later, later," replied the enthusiast, "you shall know who I am. But now, be kind enough to give me a few moments of your company in a quiet café near by; I want so much to know your history, and that of *Il Matrimonio Segreto.*"

Thus speaking, and humming an aria from the new opera, the stranger drew Cimarosa along with him, and a few moments later they were seated at a table in a little room of a restaurant with a bowl of steaming punch before them, talking familiarly together. Seeing them thus in their gayety of spirit and unreserved confidence, one might easily have taken them for brothers; genius has ever this natural paternity. The Italian, like his new-found German friend, had an open countenance, finely chiseled features, a smiling mouth, his hair carefully powdered, and the same vivacity of movement and expression. But their eyes differed; black and flashing those of Cimarosa, blue and soft those of the German.

There are eyes which produce on us the same effect as that of the sun on the statue of Memnon. They penetrate by their magic brightness into our soul, and awaken its deepest thoughts and sweetest harmonies. Happy he to whom God has given such eyes! Happy he that can look upon them.

The little man in gray had those marvelous eyes. Captivated and charmed, Cimarosa related to him the story of his life,—a strange history.

In his delightful opera, "The Secret Marriage," the celebrated composer has revealed some of the most painful memories of his youth. The name of his heroine recalls the lost angel, to whom he consecrated his passionate soul, and for whom he sacrificed on the altar of genius and ambition human love, and over whose untimely grave he has thrown the immortal flowers of the sweetest music the world has known.

Dominique Cimarosa, born at Naples in 1753, was the son of a poor shoemaker. Deprived while yet a child of his mother, who in her tender solicitude sought to hide from him the misery of the paternal home, he was obliged from an early age to learn the trade of his father; averse and careless in this occupation, and in the hope that in another he would manifest more aptitude, he was apprenticed to a rich baker named Geromio. He had now attained his fourteenth year, and was a charming youth. The cunning Geromio seeing this beautiful boy so fresh, so rosy, so engaging, sent him into the streets to sell his little rolls, not doubting that one so handsome would attract a crowd of customers. The idea of the wily baker was a happy one, and he had a right to expect profit thereby. Unfortunately for him, his lovely auxiliary, his cherub, so seductive and captivating in face and manner, had no more taste for the commerce of a baker than for the labor of a shoemaker. Instead of occupying his time for the sale of his wares he wandered at his caprice through the streets, stopping in front of every guitar, every organ, and running after the wandering minstrels whether vocal or instrumental.

Geromio, deceived in his hope, gave him another task. Each morning he was sent to deliver bread to the houses of the grand seignors of his *quartier*. This duty apparently was punctually performed, and the avaricious Geromio daily received the full amount of the sales. But he could not but remark that his young purveyor consumed a great deal of time in this easy occupation, and he determined to learn the reason therefor.

One morning in the month of February—this winter month of the North so delicious at Naples as the commencement of Spring—the baker having placed upon Dominique's shoulders his usual basket of bread sent him on his way, but followed unnoticed. Thus he beheld him enter a neighboring street and stop before a tattered boy, who evidently awaited him, and to whom he heard Dominique address these words: "Here is thy lunch, and here is the bread which thou must deliver at the houses I have pointed out to

thee. Go, and bring me back the money for each delivery." The boy runs off, and Dominique, turning into another street, disappears under the doorway of a large house. Geromio follows him quickly, and demands of a beggar crouching in the streets, "Who lives here?" "The Signor Aprile, the famous singer." At the same moment the baker hears the harmonious notes of a woman's voice.

Daily, at this early hour, a young girl of noble birth quits her elegant villa, under the escort of her aunt, to come and take lessons of the celebrated Aprile.

Scarcely yet fifteen, an orphan, rich, intelligent, graceful and of rare beauty, the Countess Caroline was already surrounded by numerous adorers, whom she laughingly put aside. One of her relatives, ceremonious and pretentious, alone was permitted to visit her for a few moments daily. He would offer her a bouquet, he would respectfully kiss her hand, and then seeing her impatience would quickly take his leave. For she detested every restraint, and abandoned herself freely to every caprice. In her innocent humor—gay and fantastic as a butterfly—one of her greatest pleasures was to romp with her pretty maid Elisetta, and sometimes in disguise, accompanied by a domestic, to ramble through the streets in search of adventure. Timorous as a fawn, however, she would start at the first sound of a rude voice, and hasten to her home.

Her aunt, the Countess Fidalma, earnestly wished her to choose a husband amongst her numerous suitors, but at the same time did not seek to impose her influence, and laughed at her dear niece's eccentricities, her pranks and ingenuous adventures, and Caroline loved her as she loved all who did not restrain her of her perfect liberty; her singing master, the great Aprile, alone appeared to exercise upon her a decided influence.

It was this charming young girl who for four months had each day drawn Cimarosa to the Maêstro's house. There, upon his knees, his ear glued to the door, motionless, silent, he listened with rapture to the fresh and delicious notes of her voice. The lesson finished he quickly concealed himself

behind a column as the laughing young countess passed into the street and mounted her carriage. Then rapidly he rejoined his commissioner, from whom he received his basket and the money and returned to the baker.

The day on which his master followed him, however, things did not pass so tranquilly. Hardly was the poor Dominique at his accustomed place when the furious baker jumped upon him, pushing him with such violence against the door that it was thrown open, and in another moment the poor fellow was rolling at the feet of Caroline. One can imagine the scene produced at this moment through the anger of the baker—the illustrious master, Aprile, erect in majestic indignation; the Countess Fidalma uttering a shriek of dismay and sinking on the sofa; her charming niece a little frightened, but kindly smiling on the handsome youth prostrate before her, and in the back ground the fat but flushed face of Geromio.

Regaining his feet Cimarosa addressed himself to the Maëstro, protesting with enthusiasm his passion for music, and offering to become at once the servant of Signor Aprile if the celebrated master would only permit him sometimes to be present at his lessons.

Touched by this artless and sincere invocation, Aprile, by offering a generous indemnity obtained the consent of the baker to yield up his young apprentice. In his excess of joy Cimarosa could not resist seizing and kissing in the most gracious manner the hand of the young countess. Fidalma, who had recovered from her fainting fit, beheld in the same moment the cheeks of her niece suffused with a color she had never witnessed before.

Several days later the excellent Aprile, discovering in him who had so humbly requested to serve as his valet such remarkable aptitude for music, that he procured for Cimarosa his admission to the conservatory *Della Pieta*, and continued to encourage him in his new career.

Dominique had now found his true vocation, and entered with all the ardor of his soul into this new phase of his existence. Very soon he was cited as the most industrious

and most intelligent among his fellow pupils, and his progress was rapid.

In his hours of leisure he would go sometimes to visit his protector, Signor Aprile, sometimes the beautiful Caroline, and little by little he would pass all his evenings in the lovely villa which the latter occupied. He would speak to her of his studies, of his trials and of his master, Sacchini, for whom he cherished the highest esteem. She would question him with interest, and listen with unaffected sympathy.

Often she would receive him under the green foliage of the veranda. There he would find her seated among the branches in her robe of pale silk, a white veil upon her head, flowers in her hair, flowers in her bosom, gracious and beautiful as a fairy. To the eyes of Dominique she had all the supernatural charms of a fairy. He would be happy to rest upon his knees in adoration before her forever. Each day he would return with renewed joy to kiss her hand and worship her.

And she, in these evening hours,—she who was once so laughing, so gay, so careless,—what were her emotions? She blushed when she saw him come, and trembled when she beheld him depart. For both, the book of love was open. Together they learned its earliest pages, and they went not further. No unholy thought troubled the innocence of their souls ; no passionate avowal escaped their lips : in these sweet interviews the only thought was the felicity of the moment, and they parted with the fond hope of meeting again on the morrow.

Two years thus swiftly passed. One morning, after having given his accustomed lesson to his fair pupil, Aprile said :

" Yesterday I heard Cimarosa spoken of in terms which still fill me with delight. Sacchini said he believed he was destined to make a glorious name if he only could have an unhappy passion, a despair in love, a broken heart,—in such a calamity his faculties would the more promptly ripen, his powers develop, his thoughts take the loftiest flights,—for the genius of the great artist is nourished and grows in great sorrow."

"A disappointment in love!" murmured the young countess. "Why not, on the contrary, a happy love?"

"Because happiness enervates mortals."

"Disappointment in love!" repeated Caroline, pensively, with bowed head;—"the death of the beloved object of his soul? No, no! that would be too tragic. But her marriage!"

That evening, on her veranda, Caroline appeared in a singular state of preoccupation and nervous agitation. With his usual affectionate candor, Cimarosa was making his habitual confidences. But she regarded him with a strange air, and seemed not to listen. Suddenly he cried in a tone that seemed to come from the very depth of his soul, "Alas! I annoy you;" at which words she grasped his hands in hers, while a deep color overspread her lovely features, and exclaimed, "Answer me one word only, but a sacred word, in the name of all that is most holy—do you love me?" For answer Dominique folded her in his arms, and pressed her to his heart in a transport of unspeakable joy. Before, however, he could touch his lips to those of the angel he worshiped, Caroline disengaged herself from his ardent embrace and fled precipitately.

A few moments later Elisetta, the maid, appeared and told him the countess could not see him again for three days, at the same time handing him a note which read:

"You have revealed your soul to me; I shall treasure it ever as the most precious souvenir, and yet I must afflict you—but forgive me, I love you. CAROLINE."

On the third day Dominique returned to the villa with sad misgivings. In the garden, ordinarily so silent and deserted, he heard the voices of men, bursts of joyous laughter, strains of music, while alabaster lamps and garlands of colored lanterns illumined the walks.

Surprised by these gala appearances, these unaccustomed sounds, Dominique, experiencing the keenest anguish, tremblingly approached through the bower that led to the veranda, which alone was not lighted. Suddenly, in the darkness, two arms were twined around him, and a voice he knew

only too well mournfully whispered · "Happy love enervates the heart of man ; you must not be enervated; you must be strong and become renowned—you must suffer a great sorrow, an anguish profound. I must cause you this grief, An hour ago I was married !"

With these words he felt a maiden's kiss upon his brow, two great burning tears upon his cheeks, and then he was alone again.

With her bridal wreath of orange flowers, Caroline re-entered the festive hall, where awaiting her was the pretentious and fastidious Count who, in spite of herself, had so long paid her his court, and who was now her husband.

The next day Cimarosa quitted Naples. Following the advice of his excellent professor Sacchini, to whom he had confided the secret of his love, he repaired to the conservatory of Lorette. In the hope of breaking the bitterness of his grief he applied himself to work with a new ardor and by the assiduity of his studies and the untrammeled aspirations of his soul justified the predictions of Aprile. It was not long before the attention of both masters and amateurs of music were attracted by his first opera, "Il Sacrificio di Abramo" (The Sacrifice of Abraham). Within a brief while followed with equal success, "Olympia," "il Pittore di Parigino" and "L' Italiana in Londra." These splendid compositions were received with enthusiasm in Italy and reproduced in several of the great theatres of Germany.

He was now called to Florence to accept a distinguished position. Little by little the deep wound of his heart found balm and oblivion in his wondrous melodies. St. Petersburg next claimed him to her imperial scene and wished to retain him, but the climate of the North was insupportable and he returned again to Florence there to learn of the sudden death of his idolized Caroline. She had died on the same veranda where they had passed so many happy hours on the morning after attending the first representation of Cimarosa's new opera "L'Amor Costante" (Constant Love). Overcome with grief by this sad event Cimarosa quitted Italy and came to Vienna where he had been called by the Emperor Leopold.

At this epoch he enjoyed the highest renown among German composers. His musical works were esteemed almost as much as those of Mozart. It was said of him that his mind was so fertile that in a single *finale* there were enough ideas to make a whole opera. His fecundity was equally astonishing, He had composed no less than forty operas, the best of which was the "Matrimonio Segreto" into which he had thrown all the exuberance of his early love and grief, the most precious remembrances of his life.

After having recounted these souvenirs to the little man in gray who had listened with rapt attention, Cimarosa said: these are the principal events of my life; I know not why it is—some mysterious spell seems to draw me toward you, but I have told you more than I have ever told any human being before. Since I have been at Vienna I have had only one desire and that I have not yet been able to realize. I wish to see Mozart, the great Mozart. Several times I have knocked at his door but always in vain. I am told he is ill. I shall have no peace until I have seen him. Between him and myself there is a sort of relationship of which I am proud. He soars with the wings of an angel and I with those of a bird, but both with the same aim, to the same high heaven."

Without uttering a word, Cimarosa's unknown companion extended his hand and regarded him with an expression which made the Italian exclaim: "Who then are you? Only to look into your eyes makes me spell-bound," and then with another pressure of the hand the little man answered: "I composed the music of 'Don Juan.'"

Eight days after the encounter of these two men of genius (the 5th of December 1791), celestial messengers bore on their wings the soul of Mozart to another sphere.

Cimarosa was deeply afflicted by the sudden loss of one who had so unaffectedly expressed for him his admiration. A few years later the Emperor Leopold having died, he left Vienna and returned to Italy to kneel once more at the tomb of Caroline.

It was at the moment of the outburst of the Neapolitan Revolution. Agitated by conflicting emotions in which grief appeared uppermost, Cimarosa threw himself into the thickest of the fight. He was arrested and accused of high treason. His great renown saved him from death. He was condemned however to perpetual imprisonment and in spite of multitudinous entreaties on the part of his admirers, he was immediately confined to a dungeon.

Six years have passed, it is the first of January 1801. A new opera is announced for the evening at the grand theatre. It is the opera "Semiramide." Who is the author? No one knows, but mysterious rumors circulate on all sides, an immense audience throngs the theatre and all the streets leading thereto. Soldiers and police guard all points, a great silence prevails, some extraordinary event is expected.

Suddenly a side door leading to the orchestra is opened and Dominique Cimarosa appears. A cry of joy which resounds through the house breaks from all lips at the view of the celebrated composer imprisoned so long. The audience rises and receives him with wild enthusiasm and those nearest to him seek to clasp his hand. He is pale, thin, weak. But he responds with a sweet smile and a gracious bow to these precious evidences of admiration and sympathy. He advances leaning on the arm of a friend, seizes his baton and gives the signal to the musicians who await him. Then it seems as if by a miracle he had recovered the force and energy of his youth. His features are animated, his eyes are sparkling, his soul is once more radiant, he is again the Maëstro. His opera is a magnificent success, the audience is wild in transports, but at the moment of its close Cimarosa falls into a swoon.

He had solicited and obtained from the King the privilege to leave his prison in order once more to direct the representation of one of his operas.

It was his last triumph. The night following, with a gentle smile upon his lips and pronouncing the name of Caroline, he passed from this earthly scene.

OLD AND NEW NEW-YORK.*

By R. J. de Cordova.

II.

WE, of course, cannot undertake to follow here the great author of Knickerbocker history. It would be at once amusing and instructive to do so; but all that ground is sacred to the memory of Washington Irving, and may not be trodden by meaner footsteps. Let us, then, trace the imaginary outdoor life of some imaginary New Yorker born a little before our time, and not dead yet. We will glance hastily, as we go, over the rapid changes in the features of the city which became a metropolis in but a comparatively short period after its history began.

We will now take up the history, or rather the biography of Master Jonathan Bull York (in the absence of a more poetical name), who was born in this city in the year 1664-5, or just about the time when that excellent man and highly religious monarch, Charles II., had, in a fit of liberality, (probably induced by the hilarity of a recent debauch), made his brother, the Duke of York, the trifling present of "all that territory" which now constitutes half a dozen States of the Union. The period was so recently removed from the time when the Dutch manners, customs and costume prevailed that the boy may be said to have been born to a condition of English Dutchiness, which must almost have amounted to an infliction. Coming of respectable parents, Master York was born in a house in the fashionable quarter of the town—namely, in Pearl Street, facing the river, and the residence in which the youth first saw the light had a gable ostentatiously overlooking the roadway. His father wore a three-cornered hat, a home-made coat, home-made stockings, and two or three pairs of breeches, as was the custom of the Burghers of the time. His mother sported a little mob cap, high waist and short petticoats when she went

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out of the town with her knitting to guide the conduct and and guard the morals of her daughter, who, with the other well-born damsels of the city, were wont to repair to the brook on the site now known as "Maiden Lane" to wash the family linen. The fashions have been somewhat altered since that good old time.

The elderly lady who assisted at the birth of Master York (for in those days there was no professional gentleman in the obstetric line, and if there had been any they would not have been permitted to officiate in this way). And the respectable matron who presided at Master York's birth dressed Dutch, talked Dutch, and could not be persuaded to learn the language of the English, whom, as a patriot and a country-woman of Stuyvesant, she felt it a Christian duty to despise. When the boy was old enough for him and his mamma to receive the offices of the church, they were performed in the magnificent new "Dutch Reformed" Church which had then been only a few years completed in the Fort—namely, on the site of the present Battery, at the enormous expense of 2,500 guilders, an immense sum for a church in those days.

Arrived at the age of six years, or say in the year of grace 1670, he was placed under the care of the presiding Dominie Bogardus to be taught how to be a very good boy, and to detest all idea of toleration to Lutherans, Jews and Quakers, as had been the rule under the good old Dutch dynasty. In the evening the boy would sit under the great overhanging chimney of the family mansion, and see his mother weaving linen, while his father smoked his clay pipe of extraordinary length, and his sister quilted. The child went to bed when the church bell was rung, and rose in the morning when the church bell was rung; for the church was a new church, and the bell was a new bell, and (as was very properly remarked by one of the city fathers) what was the use of having a toy if you did not play with it, or a new bell if you did not ring it. Arrived at the age of ten years, the boy was permitted to take little strolls of an afternoon, but was enjoined not by any means, at his tender age, to stray beyond the limits of the city, which limits were confined within Wall Street on

the East, the Battery on the West, and Garden Street, or Exchange Place on the North.

There were, at that time, some visionaries who, pretending to foresee that the city would ultimately increase largely in proportion, had the temerity to talk of laying out little country seats somewhere about where Cortlandt Street now stands; but lunatics like those did not amount to much, and nobody heeded them. Master York would amuse himself by straying down to the foot of Wall Street, which was then distinguished by having a wharf, where a misanthropical soldier mounted guard over two funny little cannon, intended, firstly, to overawe the Indians living in an extremely wild and savage state somewhere about where Grace Church now stands; and, secondly, to serve as a warning to the New England gentry, who had begun to be a little troublesome about this time, as to what they might expect if they ventured down into that neighborhood. The boy having admired the soldier would stray along the beach, casting stones into the stream. At other times Master York would stroll down to the Battery and see the troops; but he would always take care to be at home before dark, since, after nightfall (as there were no lamps in the streets, and no sidewalks to guide his tender footsteps), he might have lost his way and, perhaps, tumbled into the gutter which ran down the middle of the roadway.

It was not till many years, indeed, after he had grown to manhood, that the occupant of every tenth house was compelled by law to hang out a lantern on a pole at night with a view to the illumination of the street—an ordinance which was, no doubt, taken into consideration by the tenant of the said ten houses when he agreed on the rent of the said dwelling. Occasionally the young gentleman would be taken into the country on a little picnic, which festivities would be held a long way from home in the meadows, on the city side of the great wheat field which then occupied the place on which St. Paul's Church and the *Herald* office, and as far down as Dey Street, still exist. The party would drive through the pleasant woods, which began at the corner where

the Metropolitan Bank now stands, ford the brook in Maiden Lane, take to the woods again at John Street, and arrive comfortably at the meadows, where they would dance on the green, court, smoke pipes, and go home again soberly before nightfall.

Master York was but a little over nine years of age when, waking up one morning, he found his respected father capering about the kitchen like a tickled lunatic, and, on enquiring the cause, was informed that the city was no longer called New York, but was now New Orange. The Dutch had captured the town from "them tam British," and rechristened it. The son, however, did not join in the exhilaration of his father on the unexpected change. Perhaps he thought Dutch customs rather slow, or perhaps he dreaded, in anticipation, his being compelled to speak the Dutch language, and he thought that, on the whole, he rather preferred English; but the news obtained by the old gentleman was largely participated in by the inhabitants generally. For when Governor Andros, on the recession of New Orange to the English in the following year, called upon the citizens to take the oath of allegiance only thirty-six of the adult male population accepted the invitation. The new condition of affairs greatly enraged Master York's parent, who loved Holland and Dutch manners; and it must further have incensed him when, under the new régime, he found himself compelled to take his turn as public watchman to patrol the city at night—the tyrannical degree adding insult to injury by punishing any such watchman who might be heard to swear in the dead hours of the night, a privation which must have been extremely hard for a real Holland Dutchman in those good old times.

Much, indeed, marvelled the boy in those old days at many questions which came up and went down around him in the quiet little town which was then the City of New York again. Much marvelled he then, and much more marvelled he in his later years, of the extreme smallness of the matters which then disturbed that otherwise complacent population. Many a time has he related, with not unnatural mirth, the

excessive verdancy of the Mayor of New York in the year 1675, writing to the corporation that he shortly "intends" for Albany, and "prays leave of absence." Fancy a Mayor of New York addressing himself in that humble strain, and imagine also the boodlers of the Common Council of the period replying that the leave was granted, and that they wished his Honor a safe and pleasant passage and a happy return to his family and friends But indeed there were no boodlers in the good old times aforesaid.

In 1676 there occurred that very severe winter when the Hudson was completely frozen from New York to New Jersey —an occurrence, by the way, which was subsequently repeated in 1779 and 1821. In 1676 Master York's father was further annoyed by another ordinance of the d——d British to an effect which we may suppose might have read thus: "Whereas, New York is bound to be a great place, and to bang all creation by reason of its great size and much beauty; and whereas New York does not grow at the present time as fast as the people would wish it to increase, therefore, be it enacted that every owner of vacant land shall at once proceed to erect a building, or buildings, thereon; and in case said owner should neglect, decline or refuse to do so. then he shall sell his said vacant land to somebody who will erect a building or buildings thereon."

There existed at that time in all the city only three hundred persons owning land, and the few of these who had not built upon their lots must have found it rather hard to commence that operation or to part with their property, and the decree, accordingly, fell rather heavily on Master York's father and the other old-fashioned Dutchmen who hated the "tam English," and fervently prayed for old Peter Stuyvesant to come back and take possession again. About this time there was established a market, which was opened one day in the week—namely, every Saturday. Three years afterwards a reform was made in the affairs of that market, and the day was changed from Saturday to Wednesday, until, at length, in 1683 the prosperous condition of the city demanding increased accommodation, the market was opened

as many as three times in the week—namely, on Tuesday, Thursday and Saturday.

Many years afterwards another market was built at the foot of Wall Street, especially for the sale of meal and negroes, so that on the proper days, as per the city-regulations, you might have purchased a sack of meal and a comely black boy to take it home for you. The authorities also dug wells *pro bono publico*, from which, as an Irish writer might have remarked, the inhabitants might draw up their own *Croton* water for themselves. One of those wells was in the middle of the "Bowerie" (or "Bowery" now so-called and written) and another in Pearl Street. In 1683, so great was the prosperity of New York that there were lying in the East River, which was exclusively the anchorage for all vessels trading with New York, no less than three barks, three brigantines, twenty-six sloops, and forty-six open boats, the sailors attached to which latter craft all spoke Dutch, and could not speak anything else.

In 1685 Mr. York attained his majority, and obtained from his parents, as a birthday present, a piece of property, and was therefore entitled to a vote, which he had the honor of casting against the party in the Corporation who determined to resist an attempted innovation which threatened to undermine the liberties and Christian character of the country. It would appear that about this time certain Israelites, who had found their way to this city from Brazil, from Europe and from Newport, petitioned for permission to build a synagogue here and to practice the rites of their religion—a pretension which was, of course, at once refused The Corporation deciding that any such nonsense as religious toleration would never do here in America. It was, however, Mr. York's fortune, at or about the beginning of the last century, to witness an event of the deepest possible importance, and which was destined to exercise a powerful influence on the future of the country, an event of even greater importance than the erection of the new and wonderful City Hall in Wall Street, at the corner of Broad Street, where the treasury now stands.

It would appear that on the arrival of a vessel from England, an individual was discovered on the forecastle of the ship, who was evidently no common person. He was habited in corduroy breeches, patched on one knee, and blue worsted stockings, each of which had gaping holes in the legs thereof. His drab coat, lined with red flannel, was torn in one or two places, and darned in three or four more. His hat, set jauntily on one side of his head, was much battered and torn, and a great part of its rim was gone altogether. In his hand he bore a great wooden club, which he flourished about his head, bringing his leg up with a jerk as the club came down, uttering, at the same time, a loud whoop, after the manner of the Indians. This singular personage, who has since been frequently seen reproduced on the theatrical stage, was the observed of all the New Yorkers who, according to the custom of the period, flocked to the shore to see the vessel from England come in. By this means the fac soon got noised about that the first real genuine Irishman had arrived. Great was the excitement so occasioned, and had it been the fashion of those unsophisticated days to act on such an occasion as has been frequently the custom now, a procession would have been organized to conduct the stranger to one of the best hotels, where he would have been gloriously feasted at the public expense, and many persons of the period would have made much money and many pairs of yellow gloves out of little pickings incidental to the opportunity. Accordingly, a great ado was made about the first Irishman who had landed in New York. He was generously "treated" at the taverns about or near the waterside, and having been requested by some of the noisiest who came to look at him, he gave to his new friends some account of himself, and in the language of the present day he consented to "define his position," which he did in the following words:

Oh ! I'm straight from the County of Corruk,
And my name it is Dennis O'Toodle,
And I've come all the way to New Yorruk
To live here with my friend Yankee Doodle.
I can dig, I can delve, and mix mortar,

I can blather and blarney and flatter,
I can sing and can drink whisky and water;
So you see, boys, that's just what's the matter.
I'm as sharp and as sound as a cricket,
I'll take any office you'll give me,
And I'll vote for the regular ticket.
I'll be what you're minded to make me:
House painter, street sweeper, school proctor—
For my meat and my drink you may take me,
As policeman, chief judge or horse doctor;
I can build your railroads and your bridges,
With my labor help Yankee invention;
I can strike now and then for high wages,
And spout in the party convention.
Now you know me, and if you'll admit me
To your free, independent communion,
When the time comes, if you will permit me,
Be jabers I'll fight for the Union.

I cannot be positive as to the precise date of the event just referred to, for the following equally important occurrence took place; but I believe that I am not far wrong in saying that the arrival of the first German occurred about ten years succeeding that of the first Irishman. The original Dutchmen who had founded the country had not taken as kindly as they might have done to the Irishman. He smoked very short pipes and wore only one single pair of breeches; or, in fact, it might even be said, in view of the patches and undarned holes already adverted to, he did not wear even so much as a single pair of those indispensable if not ornamental appendages. But the German was a different sort of person. He smoked a long pipe, and smoked a great deal of it. He certainly did not wear an exuberance of pantaloons, but those which he did wear were whole and complete, and—which was better than all—he spoke a language which was harsh and guttural, like that of the Dutch, and which the "tam English" could not understand. The Dutch population, accordingly, fraternised immediately with the German; and, as the English greatly desired, and very much needed, active citizens, they also received the German with much cordiality,

and huzzahed exceedingly when he came ashore. As a matter of course he also was "treated" as the Irishman had been, and with the inborn love of song common to that people he "defined his position," when called upon to do so, in the following lines, repeated with an immense deal of chorus - if without rhyme or reason—with the very ungrammatical words of a "Volkslied," beginning with :

Mein vater war ein Deutscher
Und ein Deutscher bin Ich,
Und ich hofe you'll receive me,
Und treat me as sich.

Denn I come to dis guntry,
To de lant of de free,
To establish immediately
A corner groceree.

Mit mein wurst, and mein bretzel,
I vill liff so happy here.
Denn Ich can rauchen,
Und Ich can brauchen,
Und Ich can trink den lager bier.

THE REVISED BIBLE—TRUE MEANING OF THE BOOK OF JOB.

By Dr. Benjamin Szold.

III.—Conclusion.

BUT if he did not doubt this, what was it that he did doubt? He had become skeptical as to those primary, fundamental articles of faith which inspire man with courage to bear the burdens of life tranquilly, and which preserve his happiness in the midst of trials and tribulations. He doubted the nearness of God to man. In governing the universe, man, insignificant man, is overlooked and disregarded, the individual is lost, and no particular surveillance

exercised over him. Then Job lost the belief in God's retributive justice, and lastly he lost the hope of another existence in a future world, where the wrongs of this life shall be righted and compensated for. Now, indeed, he was utterly miserable :

> Why am I so sorely tried and visited ?
> I have done no sin to deserve it.
> It is all one ; therefore, I say
> The upright and the guilty He destroyeth alike.
> If a scourge slay suddenly,
> He marks not the anguish of the innocent.
> There is hope for a tree
> If felled ; it will sprout again.
> Though its root in the ground wax old,
> And its stock wither in the soil,
> It thrives at the odor of water
> And grows as if newly planted ;
> But man dies, man is brought low,
> And breathes his last, and where is he ?

It is remarkable to note to what misunderstanding these utterances have given rise among the commentators. Some of them censure Job most severely, and significantly put the tip of their forefinger upon their brow. They wish to warn the reader that Job's sufferings have overturned the balance of his mind, and these blasphemies are but the ravings of a maniac. Others excuse him on the score of his superhuman trials. These are the utterances of agony, they say. Job himself did not believe his own words, scarcely knew what his own mouth was pronouncing ; they are merely the momentary outbursts of his volcanic passion. Others again seek the most artificial means whereby to distort these passages, and then force such an interpretation upon them as will make Job's language quite compatible with even the blindest, most irrational belief. Finally, there are those critics who take Job at his word, accept the skeptical utterances, but attribute them to the poet himself as his own sentiments and opinions on the subject, and credit him with the desire to teach and propagate skepticism. And then

they naïvely express their astonishment, and ask how, in the name of consistency, could a book, so contradictory to all the Scriptural doctrines, have been admitted into the canon.

The fact is, they all ignore—wittingly or unwittingly—the poet's intention. They have forgotten the keynote of the poem, struck at the beginning, and constantly recurring and reverberating throughout the whole: Does Job fear God for naught? This, the ethical problem of the book, was to be solved by the poet, and now that it is solved, the critics require a solution of the solution. The poet has denuded his hero of every possible outward and inward motive and reason for practicing virtue. He is no longer the man of wealth, the cynosure of all eyes, whose slightest fault is magnified; no longer the centre of a circle of admiring friends, whose flattery may be like precious oil to him; no longer the father who is the model and pattern for his children. And as for his heart, it is as if scorched by the hot wind of the desert, so bare is it of every hope, desire, expectation and wholesome fear. The poet has left him nothing but a God, who, however, is enthroned so high above the heads of men, that He esteems them as a swarm of ants. His God could not, from poetical reasons, as was said before, have been taken from him, for his existence was an axiomatic, primary, positive reality, without which the surroundings of the poem would have been too unreal for the imagination of that period. But, by leaving a God enthroned in his mind, a God who did not at the same time rule his emotional world, the poet left no incentive to virtue. On the contrary, the reflection that there is a God, a Lord of the universe, who has forsaken him, and does not mark his misery, and toil, and anguish, must embitter and render more accessible to doubt and torturing skepticism, and unbelief and blasphemy. Yet Job was, and remained, reverent and upright and virtuous. Now no one can doubt the reality of a goodness which seeks no reward, for Job looked forward neither to the applause of men, nor the recompense of God.

What sentence better than the following can prove to his detractors the disinterestedness of his virtue? His friends have seen in his agony but the judgment of God and the corroboration of their theory "that the prosperity of the wicked is for a while." Job nobly answers them:

> At this the upright are amazed.
> Yet the guiltless rises above the ungodly,
> And the righteous holds firmly his path,
> And the pure of hands still increases in strength.

He thus declares that goodness needs no motive to realize it; it is spontaneous, and forgets reward and recompense. No matter how amazingly the wicked may prosper, the poor and righteous still persist in their course Whence does Job derive this increase of strength with which he endows the upright? He himself answers: It arises from the sense that goodness constitutes the reality of man. God said to man, Lo fear of the Lord, that is wisdom, and to turn from evil understanding. A man is virtuous when he is true to himself, when he has developed all that is implanted in him as man. In goodness he realizes the essence of his being, because goodness is the essential, the equivalent of man's character. Through it he becomes real, because he becomes perfect. Study thyself, know thyself and be true to thyself, and thou wilt say with Job:

> Until I breathe my last
> I will not part with my integrity;
> I will hold fast my righteousness.
> Never, never will I let it go.

Thus the poet has established that the characteristic of goodness is disinterestedness, and that the basis of goodness is man's reality. Now he continues to develop virtue in its details. He allows Job to give a description of himself, in whom, as his hero, he has combined all the elements of a perfect, noble life. He says: "I was the father of the oppressed, and of those who had none to help them. When I sat as judge in the gate of the city, righteousness clothed

me and rectitude was my robe. I was eyes to the blind and feet to the lame. I did not slight my servants' cause when they contended with me, knowing that we are formed in the same mold. I have covered the naked and fed the needy. I have not made gold my hope, nor said to fine gold, thou art my trust. I have not exulted that my wealth was great. I have not rejoiced in the misfortunes of him who hated me. I did not allow the stranger to lodge in the street. I opened my doors to the wayfarer. I have not concealed my faults and not hidden my wickedness in my breast."

The last is indeed a most distinctive trait of Job's mental and moral constitution. He hates hypocrisy heartily. He is open, sincere and unshrinkingly pronounces his honest doubts. His innermost heart speaks even when he reasons with God.

"Come what may
I take my flesh in my teeth,
And put my life in my hand,
He may slay me;
I will not tremble.
To his face
Will I defend my cause."

This is the whole nobly-conceived plan of the book. Job must be left unsupported, unsustained by faith and hope. Every vestige of a motive for virtue must be torn from his bosom. Then, if he still remains virtuous, it has proved that he is sincere, that he serves God for naught. Any interpretation of separate passages which runs contrary to the plan cannot be otherwise than forced upon the text in an arbitrary manner. The poem might fitly close here; but the poet continues, and shows that although faith is not essential to goodness, it is highly essential to man's happiness. Virtue can stand unsupported; but man, in order to realize fully his destiny, must be happy, and in order to be happy must have hope and faith. Faith, together with goodness, constitutes the complete and full reality of man.

LUDWIG BOERNE*

(1786—1837.)

A Biographical, Literary Study.

Adapted from the German of Conrad Alberti *by*

Miriam Del Banco.

IN 1804 Louis Baruch left Berlin for Halle, in conformity with a proposition made by Henrietta Herz to his parents. At that time Halle had the reputation of being the most suitable university town for carrying on the study of medicine. Boerne found a friendly welcome in the house of Professor Reil, to whom Henrietta had given him recommendations. Reil was a most celebrated physician ; his theory with regard to fever had made him a great reputation in the medical world,—withal, he was interested in all that concerned poetry,—was even himself somewhat of a poet. In spite of all this, however, it seems that at first Boerne, naturally, was but little pleased with the air characterizing the Reil home; nor, indeed, with anything he found in Halle. Everything seemed cramped, circumscribed and provincial. The circle of brilliant guests, the life and bustle of a large city,—they were altogether wanting. In his letters to Henrietta Herz, with whom he now regularly corresponded, as with a motherly friend, Boerne gives long vexatious or amusing sketches of life at Halle. Only gradually did Louis accustom himself to the change in his surroundings, and then, too, he began to be pleased with and interested in the life and work of a student. He, himself, thereafter described it in the following words: "At that time there were 1,200 students in Halle, whose social life was wilder and rougher than student life had ever been before. Manner, language and dress, all were hugely ill-bred and unbecoming. The students wore great boots, called *Kanonen*, and helmets crested with red, white, green or black plumes, according to the nationality of the association to which they had attached themselves. Thus,

* See May Menorah.

the upper part of their bodies appeared to be those of romantic warriors, the lower parts, those of German postillions. Did science, however, break in inspiration from this rude shell, it was all the more impressive. . . . Thus three years passed away—a long string of May months.

How happy is the existence of a youth at a German academy! May the first hand wither that attempts to sully this beautiful life!"

Of the teachers whom he recalls with especial favor, there are: Reil; F. A. Wolf, who introduced him into the fields of classical antiquity, and caused a new and more beautiful world to appear before his eyes; Schleiermacher, who "taught theology as Socrates would have taught it, had he been a Christian." and whose exalted ethics afterwards served him as a compass on the stormy sea of life; Horkel, who taught him comparative anatomy and physiology; and Steffan, who "wrought up the academic youth to a pitch of greatest excitement and enthusiasm" by his lectures in natural philosophy, as set forth by Shelling.

He did not particularly devote himself to the study that was to be to him a means of gaining a subsistence, but endeavored to perfect himself in every direction: thus, he cared more about grasping the spirit and idealistic worth of the separate studies he pursued than about acquiring for himself a mass of learned facts. Besides the association of Reil and his family, he had Schleiermacher for a personal friend; for Henrietta, the friend of the learned man, had warmly recommended Boerne to his notice. The great erudition, the exalted views of life, and the mild tolerance of the great man, attracted him wonderfully; but a real and durable friendship must, after all, have been impossible. The two natures were altogether too dissimilar.

While deepest quiet reigned over Germany—quiet engendered by its bureaucracy—while the people were held in the torpor of most implicit obedience, while the old rusty machine of state went through its accustomed work in its usually slow and quiet way, a storm arose in the western heavens. During a single night this storm nearly overthrew the

entire painfully upheld political glory of Prussia; the whole force, officers, commanders-in-chief, and rulers of Germany, were scattered, like withered leaves, in all directions; Napoleon set out upon his triumphant march; French troops overran Germany, drove away its magistrates, took its fortresses and strongholds, and relentlessly exposed the entire wretchedness of its political structure. With prudent calculation, Napoleon directed his destructive attacks also against the intellectual centres of the country. Perhaps he had a presentiment that at some future time the regeneration of the Prussian State would spring from there, and, perhaps, in order to make this impossible, he wished to radically uproot them. The French swarmed the country, and before their approach, the faculties and heads of academies, the teachers and pupils of Halle fled in all directions.

These events were not, of course, without effect upon the mind of Boerne; but he did not lose his judgment in a maze of overestimating wonder, as so many at that time did. From the beginning, he saw in Napoleon nothing but the despot, the heartless, selfish tyrant, possessed with a mania for ruling; never the liberator he was at that time still thought to be.

Baruch hurriedly betook himself southward to the paternal home, and thence, after considerable contention with his father, who wished him to remain close by, at Giessen, to Heidelberg, with the intention of there continuing his studies. Just before he set out on his journey, he had an experience that he afterwards described in the following manner: "This summer, in Baden, while hunting around among my papers, I came across an old scrap that aroused mingled feelings. It was a pass. In 1807, while I was still a student, I had a pass made out in Frankfort, that was to take me to Heidelberg, *via* Mayence. I had come from the land of freedom, returned to the same, and touched upon the land of equality. The scribe on the *Römer* who wrote out the pass, was a misshapen creature with a venomous and malicious face. Picking up the paper I read thereon: '*Juif de Frankfort.*' My pulses stopped their beating; and yet I dared say nothing, for my

father was present. Then I registered a vow in my heart: 'Wait, only wait! I will sometime yet write out a pass for *you*—you, and all your like!' . . . And is it not so? is it not true? I have kept my oath."

Thus the Boerne of later years might venture to talk, for his powerful voice had often rung out against intolerance and ignorance. But silly people tried thereafter to turn the meaning of these words into a sort of Hannibal-oath of vengeance, and to ascribe his hatred of the enemies of the Jews, and his violent feuds against them, to this petty personal experience; as if there had been need of any such incentive! as if he did not daily witness much more horrible proofs of a mean intolerance, that barely concealed its nakedness beneath the cloak of Christian love! as if his heart was too narrow to encompass other than his own personal experiences, and did not beat for a whole great people! That incident was nothing more than an anecdote told from the pages of his eventful life.

If Louis, while at Halle, now and then neglected his work, if, while there, he gave his hilarity full sway, this was all the more the case at Heidelberg. And it must have been impossible for a young, hopeful and eager student, with a liberal allowance at his disposal, to drudge mechanically in the midst of beautiful, romantic nature; yea, even to preserve a nominal degree of diligence within this "land of song and wine," within sight of the green woodland, the peacefully flowing Neckar, and the poetical ruins of old castles. It is foolish to frown upon revelry in Heidelberg, upon drink, upon days of idle lounging about through the glorious woods, dreaming of the dim and shadowy past, the beautiful present and the unknown future.

But Baruch's father had about the same views concerning poetry as those cherished by Heine's uncle. To his eyes his son was merely a youth, who had already put him to great expense, and who had not yet, in return, given him the least joy; whose talents seemed doubtful, and whose lack of diligence was the subject of universal censure. To old Baruch material results were everything. He wished to ex-

perience honor and joy with his son, and not to raise him as an idler and loafer. But, like the rest of the world, he misjudged the boy. He was too nearsighted to see that Louis was concentrating his intellectual forces, and gathering ideas, views and experience for future use. He came to Heidelberg several times, chided his son—even in the presence of the latter's comrades—for the wild, dissipating life he led, the debts he contracted, and finally, spite of his remonstrances, took him back with him to Giessen.

With keen regret Louis left his friends. At that time, as was evident from Boerne's letters to Henrietta Herz, he had already formed some firm and independent opinions of life and the world. The following excerpts from these letters may go to prove this: "I thank you, my good mother, for the three *places de repos* to which you refer me, within the arms of science, friendship and love; although I do not yet know how I shall make use of them all. I am curious to know, however, what prompted you to so arrange the words; was it merely for the sake of the rhythm, or in accordance with the rank and worth you attribute to each? It would please me much were the latter the case, for then your classification would about agree with my own. Of love, I must say: that just because it is everything to me, it is nothing to me. I know not how it is, but I find it absolutely impossible to speak seriously upon this subject. I have a regular abhorrence of marriage, although I will not be conceited upon the subject, should I have the courage to remain true to my principles all my life. For my heart tells me that, in such case, it would be owing more to a feebleness than strength of my philosophy. My thoughts about friendship are about of the same tenor. Friendship is a very nice thing, it is true, but I will be very well satisfied should I ever succeed in becoming my own friend. I have scarcely, as yet, made my own acquaintance."

And in another place we find: "Those people, my dear mother, seem to me most at fault, who look upon our daily life as a prison-house that fetters the strength of their intellect; or who think of it as something separate, with which

their inner life has nothing—can have nothing in common. . . . It is no problem to me, how a man, striving for worldly ends, may at the same time be good and noble; how, while ambitious for wealth and honors, he may yet live a life both free and true."

He, who, at so early an age, can already express such firm and individual views of the world, its life and people, can impossibly have wasted his time; his manner of spending it may have been altogether different from that of most people, yet it must have been well spent. Boerne, the future author, was already foreshadowed in these letters; all the literary characteristics that so prominently distinguished him might have been traced in their pages; wit, humor, tenderness, mischievousness, his stubborn spirit and, let us add, his peculiar power of language, the almost intoxicating effect of his original fire, the boldness of his imagery, the captivating impressiveness of his style,—they were all here.

THE CREST-FALLEN ROSEBUD.*

By Sylvan Drey.

ONCE I had a dream. I seemed to be walking through a fashionable quarter of a modern city, on a summer night. The air was cool and delightful. The surrounding dwellings—their stately beauty softened by the solemn stillness of night—lay basking in the effulgent light of the moon; and as my glance chanced to fall on the parlor window of an imposing mansion, I descried a solitary rosebud, delicately formed, growing mysteriously out of the window-sill, with its head hanging on a broken stem. Its convoluted leaves, of brilliant red and lurid purple tints, strangely interwoven, were spangled with silvery water-drops that glistened sadly in the moon-beams. I stood a long time and gazed from a distance at the tear-jewelled flower, so mournfully beautiful

* Expressly for The Menorah.

in the singular fusion of its bright and dusky hues. It awakened confused, indefinable emotions in my breast, and I was seized with an indomitable desire to pluck it; but no sooner did I approach, than instantly the rosebud vanished, the window suddenly sprang open, the glittering lights of a chandelier burst upon the darkness of the parlor, and there I beheld a company of young men and women assembled together at some social entertainment. The hostess—a maiden of delicate form, with a sweet, thoughtful face and soulful eyes—was seated near the open window. She began to converse with a young man at her side. It was her first appearance in society. She was speaking about Hawthorne. about George Eliot, about Turgenief; and her features were lit up by an intense glow of admiration for the creations of those master minds. Her eulogies were no idle encomiums, no meaningless praise. Her words burned with the sympathy of a soul that, sensitive as an Æolian harp, was stirred to the depths by every genuine touch of human sorrow. When the maiden ceased speaking, the young man looked at her strangely, laughed inwardly, and made some half-veiled remark about sentimental women. Immediately the fervid enthusiasm that had suffused such charming animation o'er her beauty faded abruptly away; and her features darkened with a look of yearning sadness.

Before many minutes had elapsed her companion forsook her, and another young man took his place. Presently she was absorbed again in earnest conversation; but hardly had she ceased speaking, before he, too, looked at her strangely, laughed inwardly, made some half-veiled remark about sentimental women, and passed away. And now again I saw her soul die out of her eyes, and despair set its gloom on her brow. Then these two self-satisfied young men, greatly amused, whispered into the ears of the rest of the company the peculiar conversation that had taken place, and they all burst out into a boisterous fit of laughter that shook the room from wall to wall. The violent shock at once extinguished the parlor lights. The laughing crowd disappeared in the darkness, and the young girl stood alone at the open window,

her figure slightly bent over the place where the rosebud had before hung its head. The spiritual cravings of her thirsting soul shone out upon her saddened features. Tears were streaming down her cheeks, and the heart-piercing sighs that issued from her heaving bosom made the window-sill fairly quiver with life. And now my sight began to grow dim. The tears welled up in my eyes. I could look at her no longer. I walked down the street in distress; but before turning the corner, I cast a parting glance behind me, when lo! the form of the girl faded completely away; and again I saw on the window-sill the tear-jeweled rosebud with its drooping head languishing in the moonlight.

OH, SONG OF JUDAH'S SACRED BARD!

By S. H. Sonneschein.

Oh! song of Judah's sacred bard,
How are thy strains so sweet and pure,
Not by the slightest discord marr'd
Thy tunes in grace and strength endure.

The mighty swell of glorious sound
Engulfs our soul in solemn thought,
Our hearts with holy joys abound
With visions bright in rapture wrought.

The stains of shame have disappeared,
The pains of sorrow vanished fast;
Our hope is firm, our courage cheered,
On solid ground our anchor cast.

The voice of faith. serene and mild,
Divinely sings of bliss untold;
Triumphant shouts are ringing wild,
Awaking echoes thousand-fold.

And Heaven's Hosts are standing guard,
And clash their shields to each refrain;
Oh, Song of Judah's sacred bard!
How grand and thrilling is thy strain.

HISTORY OF JEWISH LITERATURE*

By Dr. Gustave Karpeles.

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SECOND PERIOD.

The Judaeo-Hellenic Literature from 200 to 100 B. C. E.

Introduction.

A REMARKABLE change had come over the people that had returned to Palestine after the Babylonian exile. They departed as adorers of idols and worshipers of nature. They returned a pious brotherhood! The nation had become a congregation. Was it the pressure of exile which caused this internal change, so that men of patriotic mind sought to form a closer union, in order to preserve the heritage of the fathers? Or was it really true that only men with theocratic tendencies, and mostly of priestly descent, answered the call and returned to the fatherland? All knowledge as to this is lost to us in the depths of time. For there is no period of Jewish history and of Jewish spiritual life which, taken as a whole, is so unknown to us as this one. Reliable sources of historical information are but too evidently absent. Only the canon remains as our clue to the history of the first part of this period; it makes a difference between the old Israel and the new Judaism, whose history and literature, though a continuation of the old Hebraic, now begin.

But the remarkable historical change which transformed the old Hebraism into the new Judaism is susceptible of explanation only upon the basis of national psychology. The returning exiles could form a religious congregation because they had so strenuously preserved their identity amongst strangers, and because they were filled with a great idea which became the seed from which the future new growth was to spring. But few and unimportant were the

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Persian ideas which they brought back with them. Perhaps even the hierarchy of angels—which never attained a dominating position in Judaism—did not come from there. The groundwork of their belief remained entirely uncontaminated by the religious influences of Parseeism ; and the prophet living and teaching in exile places in strenuous opposition to Ormuzd and Ahriman "the Lord who forms the light *and* creates the darkness, who maketh peace *and* creates evil, who doeth *all* things." (Isaiah xlv. 7.)

For the new congregation was governed by the one idea of rigidly maintaining Mosaism. All foreign elements had therefore to be absolutely excluded from the young colony. We well know the bitter conflicts that ensued with the Ephraimites who had remained behind in Samaria, and with whom all manner of heathen peoples had made common cause. They led to a complete separation and the first formation of a sect in Judaism. The *Samaritans*, whose holy town became Sichem, and whose Temple Hill Gerizim, have formed an independent congregation since 409 B. C. E.; but they never attained any growth, and have survived only in a few scattered remnants ; nor has their literature ever assumed any importance.

But the more energetically every foreign element was cast off, the more vigorously did the religion and culture of the young congregation develop in its own fashion. The priesthood, which after the return from exile naturally became the leading element, insisted upon a written codification of the law, so as to insure its permanence for all future times and prevent the access of any new element. Thus there commenced a religious education of the people, which in the course of time went far beyond the control of the priests and developed Judaism in an entirely new direction. The priestly hierachy of the Levites gradually decayed ; but Judaism continued and lived on by the light of its teaching. In the place of the priests stood those learned in the Law whose business it was to explain and interpret the written Word. These were the Soferim mentioned above. Thus we may designate the time from Ezra to the beginning of the first century before our era as the Soferic period.

If there were not purely literary reasons for this division the first period of Jewish literature would have rightly ended with the exile, and the second have begun with the Hagiographa. But for many reasons it appeared better to consider the Biblical literature as a whole in its entire development; and then to return to the time when, besides the prophetic and didactic element, the last Biblical writings began to show that new *traditional* development of Judaism which became omnipotent during the second period. The beginning of this literary movement can be clearly seen in the last Biblical writings. The lamentations of the later prophets are precursors of the teachings of the first Soferim, who, we have seen, were the most important agents in the subsequent spiritual development.

This tradition forms that "strength of development which persists in Judaism as an invisible but actively creative something, never openly expressed, but always acting and creating." This is the living soul within the body of Judaism; this is the motive element in all the further development of its literature.

Not only did this element never receive full expression; it was very late before it received any written expression at all. For in that period of national reorganization it appeared to be a matter of fundamental principle not to write down anything that came from "heavenly inspiration." Religious institutions, and not written documents, are the evidences of development for several centuries, during which Judaism had time to organize and develop within its natural boundaries and upon the basis of the law. This period expresses itself in ideas and not in books. But for the literature these ideas are as important as any books, however difficult it may be to follow them out to their written expression. For truly it is no light task to depict a literature that was never written, or a literature that no longer exists, especially if we desire not to picture a castle in the air upon a background of phantasy, but to represent a spiritual development objectively and according to historical facts. And our efforts to detect the development of ideas will be useless if

we do not possess an exact knowledge of the religious life and state of culture, and especially of the political and party strife of the time. For the whole character of the period is determined by these elements.

The termination of the Persian dominion marks the re-awakening of active political life in Judæa, in so far as increase in party feeling is a sign of it. For the higher the waves of party life among the people the sounder and stronger the development of the spirit of that people. For the oppressive rule of the Persians had caused the Jewish people to withdraw itself entirely within its religious boundaries and to fence in its teachings. The priestly party, together with the old nobility of David's house, yet walked hand-in-hand with the Soferim. They educated the people by teaching and religious service to an abstemious and God-fearing life But the spiritual strength of the nation slumbered, and mighty blows were needed to rouse the mind of the people from its enervating rest. With the beginning of Grecian rule came the turning point. The ruling houses first felt that a new time had begun. For the first time Judaism and Hellenism stood face to face. The result was a new growth, the Judæo-Hellenic literature, the sparse remnants of which we will consider later on, for its most important creations no longer exist. But this period of renewed growth was also a time of danger for the as yet hardly vigorous Jewish life. For the Judæans began to see that the Grecian spirit was more brilliant, the Grecian life richer and more beautiful than theirs. The new attracted them. Not only would they bow down to it themselves; they would also lead their people into this new mental world. But, unfortunately, in the days of Alexander the Great and his triumphs the Grecian spirit no longer represented only the beautiful and the elevated. It was already worm-eaten by the vice and immorality which oversatiated civilization and culture always bring with it. And when the Jewish nobles gazed with burning desire upon the glittering palaces of the Hellenes, a glance at the homes of their own people, smaller and less brilliant though they were, should have shown how much

higher the latter stood morally; how much sounder was its national heart than the luminous but nevertheless sickly Grecian spirit.

With increasing fear, the men of the people and the representatives of the Law noticed the direction in which their nobles were going. Already they saw the immoral idolatry of Japhet transferred into the tents of Shem, and flourishing upon his soil. The separation occurred. The noble and priestly houses sank ever deeper into the current of Grecian levity and immorality ; the pious men, and those of patriotic mind, withdrew themselves ever more, and violently resisted all contact with the foreign Hellenic spirit. Whether the former take their name from a certain high-priest, Zadok, or not, is unknown ; the name of *Sadducees* first appears as their designation in the literature of this period. The national party, on the other hand, were called *Pharisees* (Perushni, those set apart).

As is always the case, when such a conflict occurs, the opposing tendencies soon went to extremes ; and the national party may well have been guilty of many an excess. Not only was the evil influence of the stranger objected to ; they would have no dealings with them whatever. As a counterpoise to the dangerous influence of Hellenism, they inculcated a most scrupulous, even ascetic, observation of the Law. That portion of the national party which was especially earnest in this direction was the Chassidim, or *Essenes*, who afterwards, when the conflict of principles became milder, withdrew more and more within themselves, and like the *Therapeutæ* * in Egypt developed views which extended far beyond the horizon of Judaism.

And now began the strife of the Jews against the Hellenes and their partisans. The awakened people repulsed with giant strength this attack upon its most precious possession, its religion. This it does under the leadership of the Maccabean band of heroes ; a family till then unknown, but

* Since Graetz, Jost, and Lucius have proved, beyond any reasonable doubt, the apocryphal character of Philo's, *De Vita contemplativa*, it is very probable that the Therapeutæ had nothing at all to do with Judaism. See Schürer, *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi* (2) pp. 492, 863. Oble, *Die Essäer des Philo*, p. 48, fol. Harnack, *Theologische Literaturzeitung*, 1887, No. 21, col. 493.—Tr.

untouched by the general moral degeneration. When the Maccabeans triumphed, the families, which till then had exclusively occupied the highest posts, were compelled to withdraw. But the people looked only to that which was nearest to them, and was only partly clear as to its object. It could not, therefore, support the Maccabeans in their great plans of reform. They needed vigorous and decided men, who could both understand the present and keep in view the future. Such could only be found among the nobility; and though very many of these sided with the enemy, some had returned to the popular cause. Thus it happened that the Sadducees filled the political, military and priestly offices, whilst the Pharisees formed the democratic party of the expounders and teachers of the Law!

Gradually the brilliancy of the Hasmonean house faded. Bloody civil wars, and finally the rule of a frightful tyrant, the Idumean Herod, thinned the ranks of the aristocracy, and bent the spirit of a people already cowed by the almighty yoke of Rome. From the ruins of the old nobility Herod formed a new one, the *Boethusans*. They were naturally adherents of the reigning house and of the Romans; and and from their ranks sprang those villainous high-priests, who so greatly hastened the fall of the entire priesthood. But in the course of time there appeared for the ever vigilant Pharisees a sure prospect of final victory. In the struggle of the tyrannical power against the numerous hostile elements in the Jewish people, the party of the Sadducees had naturally lost more than that of the Pharisees. The deadly thunderbolt of the despot destroys most and first the highest peaks of the people. The Pharisees, being the democratic element, could continually recruit their strength from the ranks of the people. For this reason, and because its efforts were in harmony with the spirit of Judaism, the Pharisaic party had in the course of time become consolidated, But the greatest of all reasons for this consolidation was that they had made the spiritual treasures that had descended to them their own, and that they knew how to preserve them and to guard them with an energy which excited the admiration even

of their enemies. This should have given to the name of Pharisee a better repute than has followed it from the mistaken utterances of later writers.

And now the conflict between the priest-nobility and the scribes had become fully developed, and the mass of the people went with the latter. For the scribes ruled them in a manner most closely corresponding to their needs and traditions. The people saw in them the promotors and preservers of the Law in these days of ever-increasing confusion, of threatening ruin, of growing immorality, of lurking treason and unbearable tyranny !

Two High schools had long existed in Jerusalem, in which the Law was expounded, the traditions of the fathers delivered to younger generations, and the teachers of the people educated. These two high schools, which the successors of the Soferim founded and developed, are not to be considered as opposed to one another. On the contrary, both had chairs for the teaching of the same subjects, and many pupils were taught by teachers from both schools. At one time the relation was even such that the heads of both schools lectured in one and the same place, and that both together were the heads of the Synhedrin. Shemaya and Abtalion are the first of these Synhendrial school principals whose names are known to us. Then follow Hillel and Shammai, and with them begins a new phase in the spiritual life of Judaism.

For the time in which Hillel lived was so stirring and eventful, so thoroughly decisive for all future development, that of necessity it had great influence upon the spiritual life of the nation. We begin to understand the greatness of the men who then led the nation when we see how well they understood their time and its needs. Repeated disastrous blows had put an end to the Maccabean rule ; and the new dynasty that arose under Roman protection had attained control through the exercise of superior cunning, combined with iron steadfastness. How gloomy must the future have appeared to these men of the people and of the schools ! Not only their independence, virtue itself—even the national religion were shaken to their foundations. Again, as in the

Maccabean days, a strange and idolatrous people oppressed them; and a ruler had been forced upon them who was ready to sacrifice anything to make his subjects willing servants to Rome, and who knew well how to stifle the least trace of resistance by his proscriptions. In these momentous and critical times it was the doctors of the Law, and especially *Hillel*, who opened new paths for the struggling spirit of the people. With extraordinary zeal they turned its energies in a direction where they could gain strength and spiritual exercise, where they could arm themselves against the dangers and pitfalls of the time, and where they could preserve the great ideas that belonged to them for the future.

Hillel, and with him later his companion, Shammai, developed the study of the Law and its explanation to a previously unthought of extent. They spread it partly through a new mode of teaching and partly through a more spiritual commentary so broadly among the people, and infused into their numerous pupils such a love for the study of the Law that soon afterwards this study became an end, and the nation sank itself entirely into it. In a nation that looked with merited reverence upon its teachers; that followed their religious teachings they practised, and accepted the morals they taught, such studies necessarily had a controlling influence over their practical life. And now, finally, there came a change in the manner of conducting the schools. From the two schools there developed two methods of teachings; and their consideration leads us directly into the next period.

This is the one spiritual current of this adventurous and stormy time, full of contrasts and opposition, in which the foundations of social life trembled and all religions were shaken to their groundwork; when doubt and unbelief appeared sideby side with superstition and piety; and when, amid the mocking laughter of the satirical poets an old world crumbled into pieces, to make way for a new world—order and a new world-religion.

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH *

CHAPTER XXV.

AMERICAN HEBREW AGRICULTURAL SOCIETY. — TREATY BETWEEN THE UNITED STATES AND SWITZERLAND.

THROUGH the introduction of the District General Funds the Order had given the impulse and direction for a larger and more far-reaching "Benevolence" than heretofore attempted. The means applied involved necessarily years of patient and persevering labor before any fruition of the well-conceived plan could be looked for, nor could any other project requiring pecuniary assistance be thought of. The friends of a wider and more general development of the latent forces within the Jewish contingent in the population were, however, active with an irrepressible restlessness. More and greater things must be accomplished, if not by the Order, then through its instrumentality.

In the early part of the year 1855, the Brothers B. Rothschild, Isaac Rosenbourg, Dr. S. Waterman, Henry American, Maurice Werner, Samuel Frechet, Gottlieb Rosenblatt, H. Hildburghauser, S. Kimmelstiel, A. Asch, E. Buchstein, S. Engel, Hyman Gutman, Joseph Sulzberger, S. Straus, Chas. Northschild, S. Rothschild, H. Strauss, Henry Kling, Jacob Muhlhauser and A. Chailly issued a call to establish a *Hebrew Agricultural Society* to encourage agriculture amongst the Israelites of America. It was addressed to the Jewish community at large, and read:

"The necessity of directing the attention of the Israelites of America to agriculture has long been felt. The almost exclusive pursuit of commerce and its cognate branches by our people is often used as a reproach, and it must be confessed with some good show of reason. The mechanical arts have found few representatives amongst us in this country, a few trades having been entirely monopolized, whilst many of the more elevated branches, requiring higher manual skill and technical perfection, are in vain sought for. The agriculturist, however, is entirely wanting. It is on this account that we are looked

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upon as transitory inhabitants, having neither the desire nor the capacity of settling as permanent citizens. This view, erroneous in itself, is nevertheless justified by the predominating pursuit of commerce, which permits the accumulation of wealth without the requirement of permanent interest in the soil of the land which, more than anything else, enhances the title to citizenship and the full enjoyment of freedom and independence.

In a sound national economy, in which all are benefited by one and one by all, an undue preponderance of any particular interest must work injuriously on the welfare of the whole. If then, we as a Jewish community, push exclusively the commercial interest we do not contribute in its fullest measure to the welfare of the country.

In order then to change this undesirable state of affairs, in order to create a taste for and to encourage agriculture amongst our people, a calling so honorable, and ensuring the greatest degree of independence and happiness, and finally in order to employ the newly arrived emigrants and generally the working man out of employment, to give them the chance of gaining, by honest industry, a comparatively happy existence, to wean them from beggary and from burdening our charitable institutions; it is proposed to organize an association under the title of *American Hebrew Agricultural and Horticultural Association*, to be chartered under the general act of the legislature of the State of New York, passed April, 1848, and to be governed by laws best calculated to ensure the desired object.

It is proposed that the society consist of shareholders to an indefinite number, each share amounting to twelve dollars, to be paid in monthly instalments of one dollar each.

As soon as circumstances will permit, the Association will purchase a tract of land. If this land can be obtained in the neighborhood of New York, it would be advisable to turn our attention first to the raising of vegetables, cattle and poultry, dairy products and so forth, because these branches would find a ready and remunerative market in the metropolis, and will also form a more agreeable transition from other occupations to that of agriculture.

There shall be a competent and reliable manager to superintend the whole enterprise and its entire management. He shall give ample security for the faithful performance of his duties, and give a strict account of all transactions to the Association.

Any person desirous of availing himself of the benefits of this institution must be of proper age and of good character, and shall receive full support in consideration of his labor. He shall be well treated and instructed in horticulture and agriculture, theoretically and practically, and be employed according to his capacity. If the value of his labor exceeds the cost of his maintenance, due credit shall be given him every month, and such surplus shall be invested for him in shares of the association as his personal property He will thus become a part owner of the land on which he works.

The yearly net profits shall be divided proportionately amongst the shareholders.

An adequate sum should be applied annually to the building and improvement of houses, schools, house of worship, to the purchase of cattle, seeds, implements, etc. etc., so as to enlarge from year to year the sphere of action and usefulness of the association. In this way it will be possible to establish a school of agriculture, create a taste for this pursuit, and rescue the poor and abandoned from a life of want and deprivation. It will repay the outlay of the shareholders and be an honor to us and a benefit to our country.

We submit this outline of our plan to you, relying on your hearty co-operation. We have the liveliest conviction that it is good and practicable and that it wants only for its fullest realization a generous support, a decided hearty good will, "a pull, a strong pull and a pull together."

In pursuance of this call, a general meeting was held May 31, 1855, at the rooms of the Maimonides Library, 56 Orchard Street. It was well attended and great enthusiasm prevailed. The Association was formally organized. Dr. S. Waterman was elected President, G. Rosenblatt, Treasurer, E. Brandeis, Corresponding Secretary, and H. American, Recording Secretary. Subsequently a certificate of incorporation was obtained with a board of twenty-four directors. Committees were appointed for the solicitation of subscribers, and about five hundred dollars were collected. Regular monthly meetings were held, until the 30th of December, 1856, the last one recorded. It was the annual general meeting, and a report of the financial and general condition of the society was submitted. There were $294.46 in the treasury, and President Waterman regretfully states "that the progress of the Association has not been as satisfactory as could be desired. The number of original members has not been augmented, and many, even of the directors, are now in arrears of their dues. Whilst on one hand many of the shareholders have given up the idea of accomplishing anything under present circumstances, others still adhere to their opinion that an institute so noble in its endeavors, so replete with true philanthropy, cannot but succeed in the end. In order to satisfy the claims of those who are willing to withdraw, we recommend that the amounts paid by them should be refunded *pro rata*, and in proportion to the sum on hand."

This proposition was adopted, and resulted in the

dissolution of the society. Whatever the causes of this failure, want of due appreciation or good management, it certainly was a step in the right direction of a reformatory movement of the utmost importance, well entitled to a place in the annals of the Order.

Another instance of the earnestness of the profession of the Order to carry out matters of common and general interest to "the Israelites of this country," should be recorded.

When in 1851, a treaty was pending between the United States and Switzerland, it was discovered that the Jewish citizens of this country were excluded from its benefits, at least in some of the Cantons, which by their laws did not permit Jews to reside within their boundaries. Dr. S. Waterman placed himself in communication with the Secretary of State, Daniel Webster and prominent public men, notably Henry Clay. Both Webster and Clay gave assurances of their disapproval and their readiness to aid in expunging the invidious clause. Clay's letter only is preserved and is worthy of the great American statesman.

Washington, Feb. 11th, 1851.

DEAR SIR:*

I received your favor on the subject of the Treaty recently concluded between the United States and the Swiss Confederation. I disapprove entirely the restriction limiting certain provisions of the Treaty, under the operation of which a highly respectable portion of our fellow-citizens would be excluded from their benefits. This is not the country nor the age in which ancient and unjust prejudices should receive any countenance.

When the Senate acts on the treaty, the matter will be fully considered and I hope justly disposed of.

In the meantime, I am, respectfuly

Your Obedient Servant,

H. CLAY.

DR. S. WATERMAN.

The letter of the Secretary of State was similarly assuring, but unfortunately has been lost.

It does not appear, however, that a favorable change was obtained, and when the subject came up again in 1857, Dr. Waterman, who had never lost sight of it, brought it to the notice of District Grand Lodge No. 1 at its general

* The original is in possession of Dr. Waterman.

meeting of August 12th, 1857. A committee was appointed and the sum of fifty dollars placed at its disposal for the purpose of obtaining reliable official information and necessary documents and then devising a plan for action. Brother A. Limburger, through connections in Switzerland, secured copies of the obnoxious laws and the committee deemed it best to lay the whole matter before the Constitution Grand Lodge at its session in Philadelphia, August 30th, 1857. It says in the name of the Grand Lodge :

"We wish to call the attention of your honorable body to a subject of the highest importance, and of which we have taken cognizance in our last general meeting. The Treaty of the United States of America with Switzerland, through some inexplicable cause, contains a clause depriving American citizens of the Jewish faith not only of the benefits of this treaty, but making their position in Switzerland worse than before this treaty was concluded. It is therefore but natural that we should resist infringements on our rights, guaranteed to every citizen by the Constitution of the United States.

Now the Order of B'nē B'rīth, being a society ostensibly instituted to carry out matters of common and general interest to the Israelites of America, it falls therefore, in our humble opinion, within its province, nay more, it is its most solemn obligation to do everything in its power to seek such redress for so heavy a grievance as of right and from principle we must by all means insist on. We confidently trust that you in your wisdom will direct such measures to be taken as the contingency requires.

A long and earnest discussion followed the introduction of this subject, the opinions being almost equally divided, and a resolution was passed by 12 ayes against 11 nays :

That it is inexpedient for the Constitution Grand Lodge at present to take any action regarding the treaty between the Uuited States and Switzerland.

In the following session, however, a motion of reconsideration prevailed, and the following preamble and resolutions were adopted by a vote of thirteen in favor and five against it :

Whereas, in every case wherein the well established and indisputable rights of individuals or communities are invaded or illegally encroached upon, a proper degree of self-respect and duty make it eminently requisite to use all honorable means at command to resist the same, and to prevent any such partial and unlawful proceedings in the future, and,

Whereas, the Society of B'nē B'rīth, or "Sons of the Covenant," an institution in its tendencies calculated to elevate the moral and intellectual condition of our co-religionists, and to counteract the baneful influence of bigotry which have retarded our advancement as a race, at its annual convention in the City of Philadelphia, represented by delegates from thirty-six auxiliary associations, having had brought to its notice that the treaty entered into between the United States and the Swiss Confederation, contains provisions by the operation of which the Israelites of America are deprived of certain benefits, which are thereby guaranteed to all other citizens of the United States, therefore be it

Resolved, that this restriction is an infringement of the rights of the citizens of America of the Jewish faith, and that we solemnly protest against it, and that we call on our co-religionists to use through their various organizations every honorable and constitutional means to remove the disabilities under which this treaty seeks to place us.

Resolved, that for the purpose of presenting to the public at large the whole true state of the case, the sum of one hundred dollars be, and the same is hereby appropriated to be expended by the Executive Board of this Association in procuring, printing and publishing information on this subject, which shall be distributed to the public at large without charge.

This movement came however, to a somewhat abrupt end, as we learn from an account given by the Board of Officers in 1858, and it is to be regretted that the cause for such termination of further action by the Order is not more clearly set forth:

"The injustice done to the Jewish citizens of this country by the Treaty of the United States with Switzerland, having been a subject of discussion at last year's Convention, the matter was referred to the Board of Officers. We took immediate steps in accordance with the nature of our commission, and had procured very valuable documents from Europe on which to base further action when we were arrested in our course through measures taken by other parties, which in fact neutralized our efforts completely and compelled us to abstain from further proceedings at present. We hope, however, an opportunity will appear again when this question may be agitated anew and more successfully. A trifling part only of the appropriation made for this purpose has been expended."

BENEVOLENCE.

By Dr. S. Waterman.

Benevolence, thou smiling child !
Of Eden's regions, bright and mild ;
Thou dewdrop of a lily white,
Thou sunbeam of the Heaven's light.

Thou meltest in a grateful tear
The brother's grief, his pain, his fear ;
And soothest softly and alone
The bleeding heart, when hope is gone.

Thou stepp'st into the gloomy cell,
The weeping orphan knows thee well ;
Thou lay'st thy balm on mortal wound,
Thou art where notes of sorrow sound.

Hail him whom nature kindly blessed
With gentle thoughts, and feeling breast,
His lot is sweet,—an angel's bliss,
A brother's love and pray'rs are his.

He gives his own to want unseen,
He heals the stroke of fate so keen,
And fills the starving widow's shrine
With cheerful gifts, with bread and wine.

He takes the foundling to his roof,
He stands the wronged man's right to prove ;
He binds warm friendship's ties again,
Which passions wild have broke in twain.

He brings sweet slumber to the eye,
And cools the fever burning high,
He speaks the words of hope and cheer
To weary suff'rer's mortal ear.

Oh stay with me for ever more,
And guide me to that distant shore ;
Then grant kind God, that o'er my rest
The living say, " His name be blessed."

THE JEWS OF THE EXTREME EASTERN DIASPORA.

By Alfred Kingsley Glover, D. D.

IV.

THE JEWS OF THE CHINESE EMPIRE.

(*The Jews of China proper.*)

THE Chinese Jews of the Kai-fung-foo Colony had never heard of the founder of Christianity[1]—a fact supporting the writer's theory of an eastern origin of these people, and supplemented by many others which limited space forbids our considering. They had heard of Jesus, Son of Sirach, but never of Jesus Christ.[2] When Gozani, in the eighteenth century, told them that the Messiah had come they expressed great astonishment.

As the destruction of the Jerusalem Temple in 72 A. C. was celebrated in the *Temple of truth and purity* in Kai-fung foo,[3] it may appear strange to the reader that neither Synagogue worship nor Christianity was known among the Kai-fung-foo Jews. Yet there is no conflict here. The children of Abraham destined to constitute the Chinese colony were settled for many years in the Euphrates valley before they went to India, and were in constant communication by caravan with the west, thus enabling them to secure information concerning the Jews of Palestine as late as the days of Barchocab.[4]

The departure of the Jews for India from the land of the Babylonian exile was subsequent to the fall of the second Temples, and thus we may readily perceive how the Kai-fung Jews were cognizant of the destruction of Jerusalem, while the long residence in India and China had effaced the impressions originally current concerning Christianity and the Synagogue.

Both in a historical and in a religious sense the incriptions on the walls of the Kai-fung-foo Temple are of deep interest. None however are referable to a very early date.

The author places the oldest in the year 1488.[6] This date appears on the *second* tablet. The *first* tablet, the translation of which is given in the preceding paper, is the next oldest, having been set up in 1511 on the last rebuilding of the Temple, the latter having been destroyed at some date between 1488 and 1511. The *second* tablet was probably one that had been erected before this destruction, and was saved and again set up in the new edifice of 1511.

This was in the "Golden age" of Judaism in China, a period extending from 1368 to 1644, when the Mantchoo Tartar Sovereigns began to reign and the trials of the Jews assumed alarming proportions. The Jews were then compelled to flee the city and were enabled to return only by assuming a false name and identifying themselves as Mahometans. They assumed the name of *Mahometans of the seven clans*, alluding to the seven families or *Tsung*[7] that composed the colony in that day.[8] Thenceforward the Chinese regarded the Jews as Mahometans. Thus it was that the tablet was set up recording the name of the House of Worship as *Ts'hing-chin-she*," or *Temple of Truth and Purity*, which inscription was placed over the entrance to the Temple as it had been over the main door of the Mahometan Mosque.[9] Thus arose that intimacy of Jew and Mahometan that culminated in frequent marriages between the two races, (*i. e.* Chinese and Jews) and which has given rise to the wild stories that have appeared from time to time of the existence in Central China of hundreds of thousands of Jews—apostates from the faith of their fathers![10]

The inscription in mingled Hebrew and Persian, copied by the agents of the London Missionary Society,[11] is as follows:

כי על כל מוצאסי
וידוה יהוה הארס
כודאו כוי כא כהן אך נץ בשבח מארזי סיון דר
רהסח אלך תש . . . . . [12]

The Hebrew constitutes the first two lines, and is in English as follows:

"Who is He that is above all outgoings?
Even Jehovah, Jehovah, the Most High."

The last two lines are in the Persian language but with Hebrew characters. The transcription was interrupted by an officer of the Temple, of literary rank, and thus the inscription as we have it is incomplete. The Persian is something like the following :

"The sacred incense which the elders only offer up at the feast of weeks, on the second day of the month Sivan," etc.[12]

The Persian in this is modern. The inscription probably dates from the seventeenth century. It was in all likelihood written by a Jewish Persian who found his way to Kai-fung-foo by caravan. It is another evidence of a continued intimacy between China and the West.

There was also an inscription from the Talmud. It is one of only a few indications that the Jews of Kai-fung-foo possessed the Talmud. Ricci argued that they were of the "Talmudic sect" on account of the strange tales they related in connection with Bible history.[13]

But the literal passage from *Berachoth 13, 3*, definitely settles the formerly disputed question of the possession of the great Law Book of the Jews, by the Jews of China. Follow- is the Hebrew and English of this inscription :

קמון שמש

שמע ישראל יהוה
אלהינו יהוה אחד
ברוך שם כבוד
מלכותו לעולם ועד

[14] Kamon. Shemesh.[14]

"Hear, O Israel, Jehovah
Our God is One Jehovah.
Blessed be the name of His glorious kingdom,
Forever and ever."

This inscription may be referred to the beginning of the sixteenth century, when the new temple was reared. It is improbable that this Talmudic passage had ever been displayed before 1511.[15] The Talmud itself probably did not come into the possession of the Jews at Kai-fung-foo before 1400, when in all likelihood the Jews of one of the coast

settlements carried it to their coreligionists seven hundred miles up the Hoang-ho.

The Talmud was certainly not taken to China by the original settlers at Kai-fung-foo. It was not in shape before the end of the fifth century, A. C., when the Jews were already subjects of the Chinese emperor. It is safe to refer its entrance into the Middle Kingdom in the tenth or eleventh century, although, as stated above, it did not appear at Kai-fung-foo until some hundreds of years later.

Many of the short inscriptions bear dates of the Chinese chronology. All of those called by one writer *mottoes* belong to the period between 1567 and 1797. They are merely aphorisms and injunctions, such as:

"Venerate heaven (1670). Venerate Heaven and pray for the country (1567)." [16]

The inscription giving the name of the Temple as *Temple of Truth and Purity*, may be referred to the middle of the seventeenth century beyond all doubt.[17]

There is also a tablet bearing words that reflect in a striking manner the language of the Cabbalistic philosophy. It is referable to the days of the "Ming dynasty," when the Jews were still enjoying their "golden age" in Kai-fung-foo. [18]

"His (Jehovah's) presence is not impeded by visible form; His absence does not imply an empty void: for *Eternal Reason is unbounded by the limits of existence and non-existence.*"

Following is a refrain that exhibits the purity of Judaism in China after a thousand years' existence there; Cabbalistic influence is discernible:

"Before the wide empyreal we burn the fragrant incense, *without the slightest reference to name or form.*[19]

Others show how readily Judaism could blend with the Chinese worship:

"Our first ancestor received his religion from Heaven and honored Heaven alone: which feeling we carry out *to the venerating of our forefathers.*"

"Worship consists in honoring Heaven, and *in imitating ancestors.*"

Among moral axioms occurs :

"If you acknowledge Heaven, earth, prince, parent and teacher, you will not be far from the correct road to reason and virtue. If you cultivate the duties of benevolence, righteousness, propriety, wisdom and truth, you have just hit upon the first principles of sages and philosophers." [20]

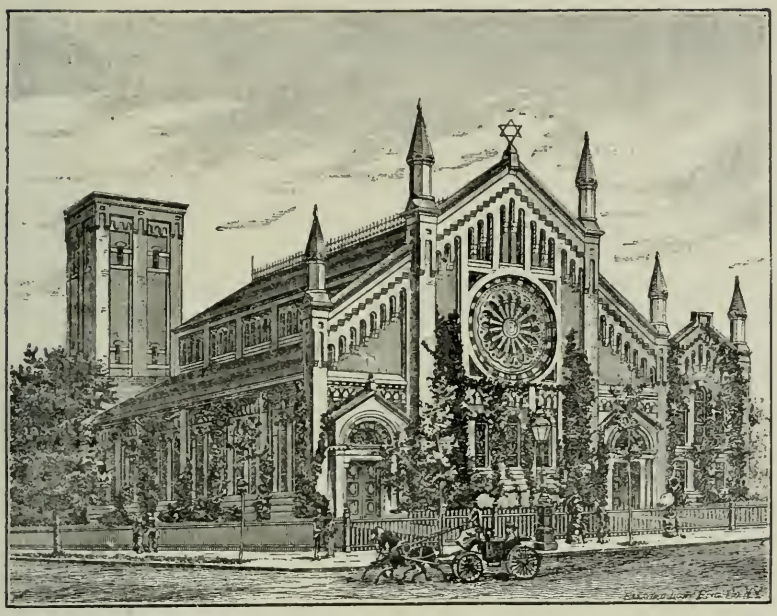
Among the philosophico-religious inscriptions occurs one that serves as a historical testimony :

"From the time of *Nyu-wo*, when the beauteous creation sprung into being, *up to the present time*, Western India[21] has had men of natural talent, who have enquired into the Great Original that produced heaven, earth and man." [22]

The clause *up to the present time* is only one of many testimonies that the Jews of Kai-fung-foo held intimate intercourse (by sea and land) with their western coreligionists as late as the sixteenth century.

NOTES.

1. "Lettres Edifiantes." "Mod. Univ. Hist." Vol. viii. Barrow's travels.
2. " "
3. "Shang-hae Pamphlet," (Letter from the Jews).
   "Orphan Colony." " " " "
4. A.C. 132.
5. About 150 A.C.
6. This will appear in the next paper. The tablet in honor of the *Ming* dynasty is very likely of the same date.
   "Shang-hae Pamphlet."
   "Orphan Colony."
7. Representing about 1000 people.
8. About 1650.
   "Orphan Colony."
10. As for instance account in "American Israelite" of Feb. 17, 1838.
11. "Shang-hae Pamphlet." "Orphan Colony."
12. "Shang-hae Pamphlet." "Orphan Colony."
13. "Lettres Edifiantes et curieuses." "Mod. Univ. Hist."
14. Cabbalistic titles of guardian spirits The Cabbalistic influence at Kai-fung does not appear before the fourteenth century, when it spread by Jewish traders overland and by sea all over the East.
15. But it had been for a century a current ejaculation in Kai-fung-foo.
16. "Shang-hae Pamphlet." "Orphan Colony."
17. At the rise of the Tartar power in 1644.
18. When the new Temple was reared, about 1511.
19. "Shang hae Pamphlet" "Orphan Colony."
20. Probably current for many centuries in China among the Jews, though the tablet on which it was inscribed may date only from 1511.
21. Western India—in Chinese *Tëen-chûh*
22. "Shang-hae Pamphlet." "Orphan Colony."



DEDICATION OF THE TEMPLE ISRAEL OF HARLEM.

Harlem is no longer a suburb of New York, it is an integral part of the great Metropolis, and yet it retains its Knickerbocker title though none of the slow and easy-going habits of its progenitors. On the contrary it has within a brief decade become one of the great and throbbing arteries of Gotham and is already renowned for its broad and magnificent avenues, the beauty of its edifices, the salubrity of its climate and above all the energy, enterprise and activity of its citizens.

To this beautiful section of the city many thousands of Israelites have migrated and, having secured homes, have not been slow to look to their spiritual welfare.

The Congregation "Hand in Hand" which was formed some ten years since, and has worshiped for five or six years past in the modest little edifice on 116th St. has been the nucleus of the coming into life of the new "Temple of Israel" Congregation largely through the instrumentality of Mr. Samuel Weil, one of the most enterprising and worthy citizens of the *faubourg*, and an Israelite not so wedded to the past as to be insensible to the demands of the present rising generation, to say nothing of the "spirit" in contradistinc-

tion to the "forms" of religion. Recognizing the singleness of purpose and sterling worth of this man, a number of intelligent and zealous Hebrews united their efforts and means, and the result has been the foundation of a new Congregation based upon broad and liberal principles, uniting reformer and orthodox and bent solely upon the higher mission of Israel, the recognition of the One, True, living God as the common Father and Supreme Ruler of all men.

Having purchased at a cost of $135,000 the beautiful edifice and adjoining Chapel of the Holy Trinity Church on the corner of 125th Street and 5th Avenue, the interior was altered and transformed into a modern synagogue and religious school, and on Sunday, the 13th of May, consecrated as a house of Jewish worship. The ceremonies on this occasion were of deep interest to the overflowing audience, amongst whom were quite a considerable number of those of other faiths. The order of service arranged for the occasion was as follows: 1. Organ prelude; 2. "How beautiful are thy tents, O Jacob, thy dwelling place, O Israel": *Quartett and Choir;* 3. "Open unto me the gates of righteousness"; Chazan, Rev. H. Newmark; 4. "This is the gate of the Lord," *Choir;* 5. Procession of Sepharim; 6. Blessed be he who cometh in the name of the Lord, *Choir;* 7. "Hear, O Israel, the Lord Our God, the Lord is One," *Chazan and Choir;* 8. "Magnify the Lord with me, and let us together extol His name," *Chazan;* 9. Dedication Prayer, Rev Dr. F. De Sola Mendes; 10. Reading from the Scriptures, 1. King. viii, 22–29, 39–43; 11. Placing of the Sepharim in the Ark. 12. Consecration Sermon, Rev. Dr. M. Jastrow of Philadelphia; 13. "Hear Ye Israel," Aria from Elijah, Mendelssohn, sung by Miss Fannie Hirsch; 14. Lighting of the Perpetual Lamp by Mr. S. Weil, President of the Temple; 15. Dedication ode, "Let there be light," *Choir:* Mesdames Ludington, Del Carlo. Sondheim; the Misses Millie Emanuel, Heilner, Cohen, Guggenheimer and Messrs. Senger, Trost, Feinsinger and Van Beuthuysen; 16. Dedication Sermon, Rev. Maurice H. Harris, Minister of the Congregation; 17. Psalm CL.: "Let everything that hath breath, praise the Lord, Hallelujah," *Choir;* 18. Benediction, Rev. Dr. Mendes. The opening prayer by Rev. Dr. De Sola Mendes was an eloquent exhortation delivered with all the fervor and impressiveness of the accomplished scholar and devout priest. Miss Hirsch's solo was sung with all that exquisite sweetness and expression which has made that accomplished vocalist so general and deserved a favorite.

Rev. Maurice H. Harris, the Minister of the Congregation

preached the dedication sermon which we shall give in its entirety in an early MENORAH. It was a discourse of rare and stirring eloquence delivered with fine oratorical power and completely enchained his auditors.

Rev. Dr. M. Jastrow, Rabbi of the Rodef Sholem Temple of Philadelphia, delivered the consecration sermon. The learned divine took his text from Deut iv., v. 4 : "All Ye who did cling to the Lord your God, ye are alive, every one of you, this day." He spoke as follows :

"This is the verdict of history to-day as it was that of Moses to Israel when his sojourn in the desert with its attendant perils was ended, and the promised land was to be entered.

On a joyous day like this, when a new sanctuary is added to those Israel possesses in this our land of liberty, we are not unmindful of our brethren who still are journeying through the desert of persecution and degradation in distant lands. But while devoting them a tear of sympathy and sending greetings and promises of encouragement to those who still linger on the other side of the Jordan looking anxiously towards the sunny land of freedom, an appreciation which they are not yet permitted to conquer, we turn with grateful hearts to ourselves and our own liberty-enlightened home, and joyfully we listen to history's verdict which this day reaffirms : 'Ye who did cling to the Lord your God, ye are alive, all of you, this day.'

The world marvels at the secret of our preservation as living witnesses of both life and death, flower and decay, rise and fall of nations and empires. On the mountain top of history, on the watch tower of observation we stand looking down upon the graves of tribes and peoples; we point to the withering monuments of their former grandeur—we know them well, we witnessed their erection and not a few of their number were built with our bricks and mortared with our blood. Come ye nations of to-day; ye are all infants compared with our age, come ye and learn the secret of everlasting life. Behold we are a people covered with hoary age, yet neither broken nor bent under the burden of millenniums. Come ye, here is a problem baffling all philosophy of history, setting at naught all laws of ethnical physiology.

The secret is explained, the problem is solved with this one Mosaic word : 'Ye who clung to the Lord your God, ye are alive, all of you, this day.'

In this great and never resting divine workshop of human civilization which we call history, where nations and individuals are employed to weave on the loom of events a web, the design of which none but the employer himself knows—where is our place ? What is our work ? What are we ? The world has asked this question many times, and the inability to answer it, indeed, has caused suffering and estrangement to Israel where cheer and welcome would have been our deserved share.

What are we among the nations of this earth and of this day? Are we a nation? Where is the country we call our own? Where the common language we speak, we write, we think in? Where is the soil we cultivate? Where the intellectual fields wherein we sow our seeds and nurse a culture of our own production? Where is our literature, where our arts, our industries? Scattered all over the inhabited globe, we are cheerful volunteers enlisted in the armies of the several national warriors and workers for civilization, prosperity and culture, we carry the arms of art and science and are not infrequently found among the foremost battlers and even the commanding leaders.

In the erection of the intellectual structures of every land of our adoption whether welcomed as co-laborers, or spurned, we serve joyfully as bricklayers and clay kneaders no less than as masons and architects, but we claim no national structure of our own.

Are we a nation or fragments of a nation? Look at the shreds of other political communities which the Atlantic's waves have washed and are still carrying to our shores, from Scandinavia's wintry forests to Italy's sun-lit fields, all of which here under the sun of freedom, contribute towards forming that marvellous, powerful body which the world calls the Amerian nation—that wondrous dwelling place of a soul full of energies and forces which an astonished age sees grow and expand from day to day, with the increase and expansion of the very elements which aged Europe can no longer feed! Look at the amputated limbs of other nations which here are undergoing that process of consolidation the like of which the world cannot remember. They still have more or less interests of their own to guard, customs and views they cling to, and in the great workshops of our governments their interests, customs and views are represented and counted with.

We have none of our own, want none of our own; we have no axe of our own to grind, and the low schemer who attempts to create a Jewish vote meets with the indignation of every right-thinking man, Jew or non–Jew.

We are no nation in the political struggles and combats for existence and power. We are no nation in the social strivings and aspirations for independence and wealth. We are no nation in the intellectual workshop and mental architecture. And yet, you all feel that to say we are merely a religious sect, one of the innumerable communities formed on the basis of a common creed, and split and reformed when this basis gives away or changes, would be saying something which facts and observations openly and distinctly gainsay.

We are not merely a religious sect. The ties which bind Jew to Jew from West to East and North to South are not like the bonds which connect the Presbyterian of America with the one of England, or even the Roman Catholic of our country with his brother in Spain or Rome. Ethnical physiology and psychology say, and in fact we need no great scholarship to see, that here is a nation with all the characteristics of a common and peculiar ancestry which time

has made no effort to efface, though mankind misguided may have tried it, but in vain. Here we are—living witnesses of a remote past of which the world otherwise knows only from books and stones. We are an anomaly among mankind; our existence is a unique one baffling all attempts at classification, and the more the world realizes this fact, the more will the attacks at our existence cease, which in our days are no longer guided by religious fanaticism, impatient of difference of opinion, but by a national bigotry which is suspicious of every foreign element which it has not the power of assimilating.

We are no foreign element in your national body; feed us and we feed you, assimilate us as we assimilate you, and add to your strength, but waste not your energies in the fruitless attempt at destroying what time has spared; and if you will ask us what we are, we will tell you we are a religious nation; it is a unique phenomenon to which no analogy can be found. Yes, we are a religious nation; we who did cling to the Lord our God; we are alive, fully alive, every one of us, to this day, and only those who did cling to the Lord our God have survived.

Effaced are the traces of all those who left the religious structure, great as may have been their spiritual influence for a while after their defection. The strong current of the river continued for a short space, yet to mark its burial-place in the ocean by a darker stripe on the surface to disappear for ever. But ye who clung to the Lord your God ye are alive, all of you, to this day.

We mingle with the sea of humanity, we live the life of humanity, we take part in its joys and sorrows; they are our joys and sorrows in its labors and aspirations in its struggles and ideals, we claim our share in all of them; yet ye remain distinct and distinguishable.

Well do I remember the inspiring words of the youthful and ardent leader of this congregation when he compared the mingling of Israel with the nations to the course of the Gulf Stream through ocean, carrying light and warmth up to the northernmost border of human existence.

Yes, we are a religious nation. In the workshop of mankind's intellect the work assigned to us is religious priesthood, the maintenance of the world's spiritual warmth and life, which means the world's idealism.

While Greece was the nation of art, Rome the people of conquest and of law, we were noiselessly finishing the structure of monotheism, and, let me coin the word, of monaththropism. No sound was heard when the materials for this temple of the Unity of God for a united mankind were chiseled in the mine of thought.

But not a Solomonic structure of hewn stones fastened to local foundations was it to be, but a portable tabernacle, and thus we are yet its carriers on the road of humanity; and wherever our sore foot finds a resting-place we put our tent up and encamp about it. Every man by his standard, by the ensigns of their family divisions, at a reverential distance, round about the tabernacle of the congregation do we encamp. And this you, my friends, have done this day."

Among the distinguished persons present were Revs. Dr. K. Kohler, H. S. Jacobs, A. Kohut, Joseph Silverman, Dr. Wintner, Revs. Bohn, Kartchmaroff, Minkowski, Myers, G. Hutchinson Smith, J. Elmendorf, Prof. Leipziger, Coroner Levy, Assemblyman O'Connor, Commissioner Max D. Stern, etc. Mayor Hewitt sent a letter of regret, and a number of similar letters were received; among the rest the following from the Rector of St. Andrew's Church deserves to be preserved as an evidence of the broad and enlightened spirit of its author :

"MY DEAR SIR: An engagement to preach in Philadelphia next Sunday will prevent my being present at the dedication of your new house of worship, invitation to which I hereby thankfully acknowledge. As far as you go in your faith I go with you. The Psalms, the only hymnal divinely authorized, we together sing. The Holy Scriptures of the Old Testament—we together read and revere. In the belief in One God and Father of us all we alike concur.

Let us together sit at the feet of a Quaker poet, and say for our comfort :

"Amid the maddening maze of things.
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is good."

The Jews of old, at the dedication, sang :

"For he is good, for he is good,
And his mercy endureth for ever"

This good and great Lord Jehovah guard, guide and keep us ever in His love and favor.

"Sincerely yours,

"GEO. R. VAN DE WATER.

"To S. WEIL, Esq., President, Temple Israel, Harlem."

The new Temple is located at the corner of Fifth Avenue and 125th Street, one of the most beautiful sites in Harlem. Its architecture is unique, differing from that of any other edifice of its character in the city. Its front is nearly covered with ivy, whose vines are now in full vernal leaf. The interior of the main structure is remarkable for its exquisite symmetry; there are no galleries except that for the choir, and the finish of the pews and ark and *almenor* are in oak. For the special occasion, as well as on account of the Feast of Weeks, garlands and flowers tastefully decorated the pillars and platform. The Chapel adjoining, by the raising of its lofty windows, is made a part of the auditorium, and is capable of seating 300 or 400. This part of the edifice is to be devoted to the Sunday or religious school, and its accommodations and advantages

in this respect surpass those of any other synagogue in New York. Rev. M. H. Harris is Minister and Rev. H. Newmark, Cantor, and the Board of Trustees consist of the following gentlemen: S. Weil, President; Daniel P. Hays, Vice-President; Isidor Stern, Treasurer; Isaac Heineman, Secretary; Benjamin F. Peixotto, S. Josephs, B. Wertheim, M. Stachelberg, S. Denzer, D. Buchner, B. Goodstein. The choir composes some of the finest vocalists in the metropolis.

JEWISH MINISTERS' CONFERENCE AT WASHINGTON.*

There were present Rev. Drs. Gottheil, Jastrow, De Sola Mendes, Wise, Silverman, Schlesinger, Wintner, Bettelheim, Szold, Mendelsohn, R. Gottheil, Revs. Stern, Harris, Harrison, and O. J. Cohen in the synagogue of the Washington congregation on Tuesday, May 22d, 1888.

Morning session opened with prayer by Rev. M. H. Harris. Rev. L. Stern of Washington followed with some words of welcome.

In the course of his presidential address Dr. Gottheil noticed with pleasure the increasing desire on the part of our young people for a fuller knowledge of Judaism and advised the ministers to meet the demand both by lectures and publications.

The report of the corresponding secretary showed a list of 58 members, an increase of eight since last meeting. The Conference Papers of 1887 have just been prepared in pamphlet form.

The committee on "Home Prayer Book" pointed to the favorable reviews of religious journals, both Christian and Jewish.

Next followed the chief subject for discussion, "Is it possible and advisable to unite the Hebrew congregations and ministers in a religious organization?" Discussion opened with a paper sent by Dr. Kohler. The essence of his paper was, that at present no real religious union existed among the Jews except what was occasionally called forth by external opposition. That the religious differences between Orthodox and Reform could not be bridged over, that the only possible basis of union was philanthropic, educational, literary. —both domestic and international. Peace may be stagnation. Co-operation should not merely be congregational, but Jewish societies of all kinds should unite to advance this end.

* Specially reported for the MENORAH.

Discussion followed which resulted in the appointment of a committee to carefully consider the question and report at next meeting.

In the afternoon a paper was read by Rev. Dr. S. Mendelsohn, of Wilmington, N. C., on the subject of funeral orations. He asked whether ministers are called upon indiscriminately to deliver eulogies at every funeral at which they officiate.

From the debate that followed the general sentiment appeared to be that a funeral oration of a didactic and consolatory character should always form part of the burial service, but that a eulogy be left to the personal prompting of the minister. It was also resolved that a uniform burial ritual be formulated and a committee was appointed for that purpose. Adjournment.

The public meeting was held in the Temple proper and was attended by a large and enthusiastic audience.

The opening prayer was delivered by Dr. de Sola Mendes. Dr. Gottheil spoke on "Moral Education." While maintaining that true moral education should be religious, he still claimed that some such instruction is imperatively necessary in public schools even though the latter characteristic be omitted.

Dr. Bettelheim spoke on the respective duties of ministers and congregations. He pointed out certain duties of congregants often overlooked and on the other side certain privileges of ministers often unacknowledged.

Mr. Harrison spoke of religion and fashion and made a stirring appeal for sincerity in social life and uttered a severe condemnation against the hollowness of fashion.

Hon. Simon Wolf followed with a few happy remarks.

The ministers were then royally entertained by the trustees of the congregation and genial speeches were indulged in to a late hour.

At the morning session of Wednesday three delegates were appointed to attend the meeting of the Jewish Publication Society of America.

Resolutions were offered suggesting the advisability of asking the various congregations to voluntarily contribute towards the expenses of the conference, for this purpose and for the further end of interesting themselves in the proceedings of the association. Next convention to be held at Philadelphia. Officers for ensuing year: President, Dr. Gottheil; Vice-Presidents, Jastrow and Jacobs; Recording Secretary Rev. L. Stern; Corresponding Secretary, Dr. Mendes; Treasurer, J. Leucht. Executive Committee also contains Kohler, Mayer, (Pittsburg) and Landsberg.

Open Letters

WOMEN'S WORK IN ISRAEL.

The annual meeting of the Ladies' Auxiliary Society, hinted at in my first contribution to the MENORAH, when important changes were supposed to take place in the administration of its affairs, convened on Sunday, April 29 ult., with a full attendance of the Board of Directresses, and, unhappily to say, with but a straggling number of members. These annual meetings have never been supported by that spirit of interest its cause so justly demands, and if there is a love for the work, as we have often heard averred, it is latent—very latent, and slumbering the sleep of the sluggard. This torpor must be shaken off, and the enlisted members awakened to the necessity of answering the duty beck more swiftly. As poorly as have these meetings heretofore been attended, this meeting on the 29th—the last of the fiscal year—was a ragged-edged one, and dampened much the ardor of those enthused with the work in hand.

We all know the beautiful order of the bee-hive, where the Bee Kingdom is a sample government to intellectual kings; there are in the bee kingdom workers which lose no part of the soft season given for them to seek the sweets with which they enrich their cells, busy flitting here, and there, and everywhere; and there are also in the same kingdom drones which collect no honey, which hum, notwithstanding, just as much, and which get the credit of the work completed along with their more industrious winged brother. Yes, the credit is his, the idlers, just the same, from all but the little congress within the hive; they, however, could sing the name of each to you who missed the rose and culled no sweetness from its sun-kissed cheeks. And are the ladies willing to be called such idlers, and stand listless amongst the busy workers and calmly let the mantle descend on their shoulders "that cover a multitude of sins?" It seems this little drama of deceit would be enacted, judging from the inertness of the auxiliary members. I think they do injustice to their better impulses by this indifference, as there are so many warm hearts amongst these very ladies beating high and strong for the "good cause." It is to be hoped that the next general session, be it held in Yonkers or in New York, will be a more collective assemblage.

There was much of interest discussed on this last occasion, and the business of the day promptly despatched. A goodly sprinkling of Governors were present, and graced the meeting with chivalrous

eloquence. Little sparks of beauty fell here and there. and like a soothing song were gathered into the hearts of the ladies.

The gathering, though numerically poor, as before stated, borrowed much in size and importance from the visit which Hon. B. F. Peixotto made it, and like all lesser events this borrowed from its surroundings.

The re-election of six directresses, for the regular term of three years, were balloted for after the officers had been unanimously elected, and, complimentary to the candidates, the same were retained in their former places, viz.: Ex-officio—Mmes. M. Heyman, A. Rosen, J. Denzer, J. Loth, Leop. Stern and Emanuel.

The officers were elected by acclamation, and are: Mrs. D. Weil, President; Mrs. H. S. Herrman, Vice-President; Mrs. M. Hellman, Treasurer; Mr. William W. Hamburger, Secretary. Mrs. Herrman's succession to the vice-presidency left a vacancy in the Board for her unexpired term of one year, and Mrs. M. N. Heckscher was elected to fill it. Long may the officers, with their staff, reign, and as much as the sibylline leaves grow more precious the less remains, may their task become more gladdening as their duties increase.

It is gratifying to know that next to Mrs. M. Heyman, the out going President, Mrs. D. Weil, holds the reins of office, as, according to what was stated in my last, a more excellent choice could scarcely have been made. Mrs. Weil's and Hellman's mention must be supplemented by that of the new Vice-President, Mrs. H. S. Herrman Unbiassed and fearless in her remarks, Mrs. Herrman is much the right person in the right place; her suggestions are clear-cut and plausible and always in time. She wears a cheerful smile that warms you like the sunbeam.

Mrs. A. Rosen is an intelligent exponent and a sincere worker for the interests of the society, as well as for the happiness of the Home inmates. She has often contributed to the real pleasure of these old people, and is much beloved by them. She richly deserves her re-election.

The new *regime* promises to be a brilliant one.

Vive la Société Auxiliare.

EZRA L'ETOILE.

DARWINISM AND RELIGION.

The slanderous imputation of "implicit atheism" so closely attached to the famous naturalist's work, has met with a vigorous

protest by Prof. J. G. Schurman's "The Ethical Import of Darwinism." It is true that, if any book may be spoken of as revolutionary in its effect, that book is Darwin's "Origin of Species;" but these effects were by no means confined to its scientific influence. It would not be too risky a venture to assert that so far as the general, purely human interest is concerned, Darwin's book is stirring far more from its theological bearing than as a great discovery in science. The relation of Darwinism to morals and religion is confused in most minds with that which properly belongs to the larger system of evolution known as the theory of Development. But Darwinism and this theory are clearly distinguished from each other; Darwin's contribution to the hypothesis of evolution was a demonstration of the *mechanism* by which the development of species had been effected. But aside from those merely physical investigations, Darwinism imposes the necessity of *ethically* viewing this new standpoint, and Darwin's own position in this respect is distinctly pointed out by Prof. Schurman. "We must distinguish, henceforth, between Darwin the interpreter of facts in natural history, and Darwin the ethical speculator. The lack of this distinction has led to endless confusion." Darwin's ethical views could not be, to be sure, in strict concordance with the dogmas of any orthodox school: but Darwinian science is quite compatible with a belief in an intelligent Creator and Sustainer of the universe. The "Life and Letters of Charles Darwin," edited lately by the son of the great scholar, form an additional proof to this presumption. Prof. Schurman's book written in an easy and attractive style, will undoubtedly cause a closer distinction between science and speculation in the application of Darwinism to Religion and Ethics.

C. A. Bratter.

ANNUAL MEETING D. G. L. No. 2 AT TERRE HAUTE.

The 37th Annual Convention of the Grand Lodge of District No. 2 assembled in Terre Haute on Sunday, May 20, and was largely attended. Bro. August Brentano, President, called the meeting to order, and read his annual report, from which it appears that during the past year there were forty deaths among the fraternity, involving payment of $40,000 to widows and heirs of the deceased. A decrease of fifty-six members was noted. An increase of $26,525.66 was made to the reserve fund of the endowment, which now amounts

to about $250,000. Bro. Isidor Bush, the veteran and accomplished Chairman of the Board of Endowment Trustees—a full abstract of whose report will be found in the official department—was saluted by President Brentano in the following appropriate words :

"It would be useless on my part to add to the many well-deserved praises uttered by my various predecessors. I may content myself by saying: 'Well done, thou good and faithful servant,' and thanks to you and to your able and faithful colleagues for your most valuable services. I doubt if the splendid record of our Endowment Board, in reference to judicious management and careful investments, in connection with the fact that since its existence not a penny has been lost of either principal or interest. I doubt, whether such a record has a parallel in the history of any other like organization."

The present number of members of the District is 2,945. The report of the Orphan Asylum Trustees showed that the present number of inmates was 306, the full present capacity of the institution. In the new building accommodations will be had for 500. The new edifice will be dedicated on July 9 ; the cost up to the present time has been $138,233.76, and at least $30,000 more will be required. The three Districts, Nos. 2, 6 and 7, interested in this noble work are energetically moving in the matter. A system of manual training has been succesfully introduced, and other important features adopted.

The propositions submitted by Mt. Carmel Lodge of Cincinnati caused considerable debate, but were finally rejected. The subject of a new ritual for the Order was discussed, and the Secretary instructed to communicate with sister Grand Lodges, the result of consultation to be submitted at the next meeting of the Constitution Grand Lodge. All the amendments proposed by the trustees relating to the endowment laws were adopted.

The result of the election of officers was as follows : President, Joseph May, of Cincinnati; 1st Vice-President, Jos. E. Meyers, of Louisville; 2d Vice-President, I. N. Heims, of Indianapolis; Treasurer, Morris Bauer; Secretary, A. Abraham, both the latter of Cincinnati; Sergeant-at-Arms, Henry Harman, of Columbus. It was resolved to hold the next annual meeting at Columbus, Ohio, May, 1889. Thisbe Lodge, of Terre Haute, entertained the delegates and visiting brethren at a banquet, on Monday evening, at which the Mayor and a number of prominent citizens were present. It was a very fine affair, the hall handsomely decorated and shields representing the names of all the lodges of the District were hung around the walls, festooned with evergreens and flowers.

THE B'NĒ B'RĪTH IN GERMANY.

Magdeburg, May 15.—When this paper reaches the hands of your esteemed readers, the loveliest and most important of our feasts, the glorious Shebuoth, hallowed by the remembrance of the divine revelation on Mount Sinai, will have been celebrated. Oh that it would also come with its rich lessons to the innermost of our hearts! This festival is of extraordinary importance to the brothers of our Order because on this day the Jewish race was entrusted with its high mission, its exalted task, in these Divine words: "Ye shall be a government of priests—a holy nation."

The I. O. B. B. has made the accomplishment of this task its highest mission and duty. We shall be priests in the sacred service of the exalted divine idea, priests in the large temple of humanity, priests who maintain the pure flame of brotherly love on the altar of the heart by untiring benevolence, priests who are ever ready to bring sacrifices to peace and harmony. "And a holy nation," a community of brethren who work continually at sanctification—*i. e.*, ennoblement of their hearts, who strive for perfection and noble deeds; each member in his own circle, so far as it lays in his power, strives to bring about the promised and prophesied messianic time of a pure knowledge of God and love of mankind, when "No one shall harm another on My holy mountain. Oh, let us never lose that aim from view; let not the dust of our everyday turmoil deface the golden inscription on our banner, and let not the inner essence and truth of our religion be hidden and deformed by many superficialities. "Sanctify yourselves," calls this festival upon us, drive away from the soul every unholy thought, every harsh word from our mouths, consecrate ourselves to the service of God and humanity.

Cologne, May 27 (*by telegram*).—The new lodge of the B. B., with a membership of 100 adherents, was duly installed by the Grand Lodge to-day.

Editor's Sanctum

THE dedication of the new Jewish Orphan Asylum at Cleveland will take place on July 9, and be the occasion of the gathering not only of the brethren of B'nē B'rīth of Districts Nos. 2, 6 and 7 and their wives, but of a large number of Israelites and others interested in philanthropic work. The occasion will be one of the most memorable in the history of the Order.

The next MENORAH will be a gala number, with a fine illustration of the new and elegant structure, containing, besides, much of interest relating to the institution.

WE cannot share the somewhat pessimistic view taken by the President, Manuel A. Kursheedt, Esq., in his annual report to the Y. M. H. Association in so far as thinking that this organization has reached a critical period in its history. Looking back over fourteen years since its foundation we are of the opinion that much and valuable work has been accomplished by the society, work that reflects the highest credit upon the young men who from the start gave their best efforts towards the realization of noble and elevating thoughts, embodying the intellectual improvement of Israelites. If the strict line of purely literary progress has not always been observed it has never been lost sight of and the moral work has certainly gone before the mere social pleasures of its endeavors. Those who think it should devote more time and means and make larger and greater efforts in the direction of missionary work, or more properly speaking of philanthropic work, mistake the true aims and purposes of the society. We have other organizations, and notably the U. H. Charities for this special line which they, and especially the United Charities have sought and should still further seek, to enlarge and develop and for which still larger pecuniary resources should be afforded. The Y. M H. Association should confine its labors to the cultivation of a purer, truer, and higher standard of Jewish literature; to the history of the people of Israel, to bringing about of a more thorough and correct knowledge of the works and achievements of those who have made the history and literature of the Jews, the source of the world's deepest and widest instruction; the basis of law, literature, philosophy and science. It will be sufficient if the society remains true to its original purpose and devotes its best efforts to the culture and refinement of the rising generation of the young men and women of Israel.

This should not limit the labors of the Society in reaching unto the young among the immigrants who, in the last six or seven years, have come to our shores. On the contrary, this class of the Jewish population should be looked to and looked after, and brought within the influence, instruction and moral elevation of its influence. If thus directed the labors of the Young Men's Hebrew Association will probably find greater sympathy and larger support, and we are glad to know there is a movement on foot to develop the work of the Society in this particular regard.

In the prose-poetic or fairy-tale form in which Mr. Sylvan Drey (whom we gladly welcome to the Menorah's already brilliant corps of contributors) makes his debut under the title of "The Crestfallen Rosebud" we think our readers, at least those of the imaginative and ideal school, will have little trouble discovering the moral of the story he so artistically relates.

In strong relief, the author shows how the higher aspirations of woman are often chilled by the modern social world and what little encouragement they find in fostering their innate spiritual cravings. To the ordinary reader the "Crestfallen Rosebud" may appear as a prettily told but meaningless bit of word-painting, but to those who read between the lines a deeper purpose will be found and under the guise of a beautiful but sensitive flower the gentle and modest nature of a true woman will be detected shrinking and fading away before the thoughtless levity and ruthless sarcasm of man, nay, even of her own sex, who too often prove the most frivolous and flippant of critics.

The object of all artistic writing should be to "point a moral and adorn a tale," and we think in the present instance Mr. Drey has admirably succeeded.

Rev. Dr. Gustave Gottheil, in his opening address at the eighth annual meeting of the Ministers' Conference, at Washington, on the 22d ult., expressed himself thus felicitously:

"For the first time in the history of our Association we meet in the national capitol—in the city that bears the name of one on whom the most honorable title was bestowed that can adorn the memory of man, 'Father of his country.' He is to the American people what Moses is to the Jew. Both are types of republicanism, whose illustrious example will remain a source of inspiration for all time to come. Both are our acknowledged masters, and

we esteem ourselves happy to be counted among their devoted disciples. Our first meeting in the national capitol calls for an expression of our deep attachment to our country, our nation and our Constitution."

In common with his hosts of relatives and sorrowing friends, we mourn the loss of Brother Dr. Joseph Aub who, in the maturity of manhood and a brilliant professional career, departed this life at midnight on Monday, May 14th. He was a son of the late philanthropist, Brother Abraham Aub, whose efforts in behalf of the Cincinnati Jewish Hospital and the Cleveland Hebrew Orphan Asylum contributed to the perfect success of those benevolent institutions. Born in Cincinnati a little over forty-two years ago he passed through the public schools and graduated at the Ohio Medical College in 1866. He then took a thorough course in Europe, giving special attention to ophthalmology, and returning to this country practised with great success for a time as the asssistant of the famous oculist, Dr. Knapp, in New York. Locating in Cincinnati, he soon became a Professor in the Ohio Medical College and a member of the City Hospital staff, and acquired a large and lucrative practice. Dr. Aub served for a short time in the Austro-Prussian War, and subsequently studied with the eminent oculist, Liebreich, in Paris, and later with Albrecht von Graefe, in Berlin. Dr. Aub contributed extensively to journals of opthalmology, and was one of the first who removed foreign bodies from the eye by the use of the electro-magnet. He was taken sick in the beginning of the winter with Bright's disease of the kidneys ; complications ensued, and for a time his condition was critical ; he rallied however, and bright hopes were entertained for his recovery, but these proved deceptive, and he succumbed to the fatal malady with which he was first afflicted. Dr. Aub was married to Miss Helen Thorner, the daughter of a prominent merchant, and leaves a widow and one daughter. His estate is estimated at a quarter of a million. His funeral took place from the Plum Street Temple, Cincinnati, on Thursday morning, May 17th, in the presence of a large concourse, prominent among whom were the members of the I. O. B. B., of which organization he was a member, belonging to Standard Lodge No. 215 ; the Masonic fraternity, all the prominent physicians and civic authorities. Dr. Aub's fame as an oculist was widely extended, and sufferers came from far and wide to submit themselves to his treatment. His success was phenomenal, and many there are who owe their restored sight to his skilful manipulation. Our deceased brother, like his

noble father, was a man of a peculiar genial disposition, of warm heart and generous mind, and his untimely death is a great loss to the profession he adorned and to the community at large.

A HIGHLY important meeting at the hall of the Grand Lodge of District No. 1, was held on Sunday, May 27th, at which nearly all the lodges of the city and one from Boston were represented. The object of this meeting was in answer to a circular of the committee consisting of Bros. Gans, Goodhart and Sulzberger, proposing a grand re-union to be held on the 23d of August next at the Colosseum, New York, which while serving as a great social festival of the Order would at the same time be the prelude to the grander celebration of its approaching Semi-Centennial.

Bro. Solomon Sulzberger presided, and speeches were made by Bro. Julius Bien, President of the Executive Committee of the Order, Bro. Morris Adler, President of the District; Bros. Ellinger, Sanger, Dr. S. Waterman, Moses S. Hyman, Sol. Latz, Jos. Sulzberger and others.

Bro. Julius Bien. President of the Order, who was enthusiastically received, congratulated the meeting on the proposed re-union which had originated in Manhattan Lodge. It would be the means of bringing together the veterans as well as the younger members of the Order, of pledging anew our troth to the sublime principles which had actuated all the good and noble works and deeds of the fraternity for nearly 50 years, it would revive old memories and renew former friendships, drawing closer the ties of the present with the past, and under the genial influences of social festivities make more intimate and of closer communion the heart and spirit of brethren. In this great metropolis of the western world where the Order originated whose humane and exalted work had been extended to three continents, there should again be renewed the spirit, the energy and the devotion which the present time called for, and which the future would even more demand.

A resolution was unanimously adopted approving the proposed re-union, and calling for a second meeting of the delegates from all the lodges of the District to be held on Sunday, June 3d. The MENORAH heartily endorses this fraternal movement and urges that every effort be made insure it a grand success.

THE untimely death of Michael Heilprin is a sad blow to the general literature—not only of this country but of all those lands

over which his wide knowledge extended; for in him all lands had an interpreter and humanity, which is universal, an advocate and defender. Born of Jewish parents in Russia-Poland, he was the descendant of a long line of Jewish scholars, and himself a Jew, in the broadest sense of that most shamefully abused (even by scholars) title to the only rational faith the world has, the world will ever know. He emigrated to Hungary in his twentieth year, and soon after became identified with the Magyar movement for liberty and independence, and the intimate friend of Louis Kossuth in the efforts of that illustrious patriot to throw off the yoke of the Hapsburgs. The failure of the revolution—only through the merciless and bloody intervention of Russia, drove him to these shores, where he came a little over thirty years since, and where he resided until the hour of his death. In Philadelphia, where he first settled, he pursued a precarious living as a teacher for two years, and then came to New York, becoming at once connected with the "New American Cyclopædia," which had then reached its third volume. The revision of the historical, geographical and biographical articles were intrusted to him from the start, but he also contributed to the work a large number of original articles in these branches, the most important of which was the one on "Hebrews."

Of his truly herculean labors on the successive editions of the "Cyclopædia" but a faint idea can be conveyed. To him, more than any other collaborateur, must be ascribed the symmetry and excellence of this work. In 1879, Mr. Heilprin published the first volume of his "Historical Poetry of the Ancient Hebrews," the second appearing the following year; the third he has left behind him unfinished, in manuscript.

His literary labors were largely interrupted by the active part he took in receiving the persecuted Russian Jews, and his endeavors in behalf of their colonization. In the latter work he entered with his whole heart, making great sacrifices of time and money. Through his efforts several agricultural colonies were founded, some of which continue to prosper. His correspondence with these colonists in Oregon, Dakota, Kansas, and other Western States and Territories, was voluminous, and his direct efforts in their behalf untiring. The most recent evidence of his success in this respect is the Mt. Carmel Colony in New Jersey. It is impossible to estimate the value of the services rendered by Mr. Heilprin in this regard, and if his efforts failed, two causes may be assigned for the failure: first, want of thorough organization; and second, lack of funds. He was no-

adequately seconded, and too much devolved upon his single shoulders. His literary obligations compelled him within the past two years, and especially the past year, to withdraw from active participation in the noble schemes he had conceived with reference to Jewish colonization, but his sympathies continued as warm as ever for the work.

Paying a just tribute to his scholarship and moral worth, our contemporary of the *Nation* says:

"Mr. Heilprin's connection with the *Nation* began at the very beginning in 1865. From that time on, almost to his death, its readers had the benefit of his extensive command of all the leading tongues of modern Europe, besides the Latin and Greek classics, the Hebrew, and other Oriental speech. Of the eighteen which he could have enumerated, he acquired the most in early life, but he had taken up the study of Roumanian shortly before his last illness; If he was not equally at home in all, each served him as a tool whenever needed. His use of the English, if not always idiomatic, was scrupulously grammatical, and he was a careful critic of English style. But remarkable as all this was, the most striking of his natural gifts was his power to arrange events in their chronological order, and to carry in his mind, ready for instant production, name, place, date, and circumstance, together with an incredible amount of statistical information. If, however, to remember accurately what one learns, and so much of what one learns, is admirable, the wonder of it is increased by the difficulty of acquiring. For years by far the larger part of his reading was done for him by others. Those who know the difference in time between reading for one's self and being read to, will appreciate the hindrance which weak eyes opposed to the effort to keep up with the literature and the news of the day.

"The moral side of this great talent lay first in the singular modesty of its possessor. There was not an atom of intellectual pride or arrogance about him, not a particle of jealousy or envy, nothing but thankfulness for suggestions of improvement in expression or corrections of slips of the memory or of the pen. He never showed the least sensitiveness on account of editorial revision of his contributions to the *Nation*. His love of accuracy partly had its roots in a disciplined mind, but partly it had also a moral significance. He wished to be absolutely just, and the qualifications and allowances he made were the chief drawback to the fluency and effectiveness of his English writings. As he wrote anonymously for the *Nation*, there was the secondary but weighty motive not to let its reputation suffer by any careless or too sweeping statement.

A short time before his death, Mr. Heilprin spent more than an hour in our sanctum discussing mainly the question of Jewish colonization. He recognized how heavy was the problem, and ex-

pressed his profound regret that his health and onerous literary labors prevented his continuing an active factor in the great work.

Had he lived, the readers of THE MENORAH would have been later on treated to a series of his Reminiscences. We hope yet to produce some of his posthumous papers.

WE warmly endorse the following paragraph which we clip from our esteemed contemporary, the *Jewish Progress*, of San Francisco :

Of all the noble and intellectual Americans who have battled for the rights of the Israelite, none deserves more encomium than the Hon. S. S. Cox, of New York. While in Congress and in the capacity of Minister to Turkey, he has ever been on the alert to advance Jewish interests and stay the hand of persecution whenever uplifted to strike the persecuted Hebrew. His work and worth cannot be sufficiently praised and dwelt upon. An enthusiastic laborer in the cause of humanity, his efforts have been so appreciated by the Jews of this country and in the entire world, that his name is blessed in every Judaic family, and the silent prayer that ascends to Heaven in his behalf, it is to be hoped will bring unto him all the prosperity and happiness that his good actions deserve. The Israelite is fortunate in having such a friend, and may his eloquent tongue and facile pen never tire in battling for the rights of the persecuted and oppressed whenever the opportunity presents itself.

THE Convention to organize an American Jewish Publication Society will be held in Philadelphia on Sunday, June 3. The committee having the matter in charge have received such general approval of the proposed society that a large meeting is anticipated.

NOTICE TO OUR READERS.—With the July number, THE MENORAH commences its fifth volume, and the same improvement and progress which has marked the preceding volumes will be continued, and many new and attractive features added. Subscriptions expiring with the present number should be renewed immediately in order to insure the regular receipt of the magazine. Subscribers going to the country, and those who have changed their residence, should notify us without delay, and will receive their copies without additional cost. Subscriptions are payable in advance, and may be remitted by check or postal money order.

AT the regular monthly meeting, May 14th, the Ohio Society, upon the report of the committee, unanimously adopted the following memorial to the late Chief Justice Waite :

To the Ohio Society of New York :

Your committee appointed to prepare a memorial of our de-

parted brother, Chief Justice Waite, present the following brief sketch, and ask that the same be entered at large upon the minutes of the Society, and that the President send to Mrs. Waite an engrossed copy thereof :

In April, 1886, not long after the organization of this Society, Chief Justice Waite became a member, and the Society, in recognition of the honor conferred upon this nucleus, around which the Sons of Ohio might gather, requested him to sit for his portrait, in order that all of us might recall the features of one as good as he was great.

Morrison R. Waite was born in Connecticut, and without doubt was brought up and trained in his youth in accordance with the New England strictness, integrity and economy that prevailed during the early part of this century. He was well educated at home, and at the finish, given by Yale College, re-enforcing his inherited greatness of intellect and moral character derived from a father of more than ordinary astuteness, and who was the honored Chief Justice of his native State, he went forth in his youth to the southern borders of Lake Erie to battle for position at the bar. He carried with him the great principles of his home life and his ancestry, and during thirty years of practice in Chancery and at Common Law his mind was thoroughly imbued with those principles that have since enabled him as a Judge to dispense both with great wisdom to the satisfaction of all classes and sections of the United States.

Mr. Waite was the acknowledged leader of the Ohio bar, when he was called to serve with the commission that did so much to secure the triumph of arbitration in the settlement of disputes between different nations. His reputation, before that time limited to his adopted State, and to the opinions of a few Eastern lawyers, became more general—so that when the vacancy came through the death of Chief Justice Chase, President Grant placed the mantle which had been so honorably worn by the predecessors in this great office upon the shoulders of Morrison R. Waite, of Ohio ; and since that time no man, either in the rough life among the mines or in the busy marts of commerce, among the toilers upon the small farms of the North, or the great plantations of the South, has appeared to question the wisdom of that appointment, or criticise by an unfriendly word the honesty, the fairness and the justice of his opinions ; so that the evidences of his labor, his unprejudiced opinions upon the great constitutional questions affecting the welfare of this unrivaled nation, as well as those of comparatively small importance, delivered during the fifteen years of his official life, and contained in the thirty volumes of the Reports of that Court, constitute a monument more enduring than brass or marble.

Whatever aspirations Chief Justice Waite may have had, as a member of the Republican party, for political honors to be obtained from the voices of the people, were sacrificed upon the altar of patriotism when he entered upon the greatest judicial office in the world ; and it was therefore consistent with this sacrifice when he

declined even the suggestion of becoming a candidate for the Presidency of the United States, generally believed to be one step higher than that he held. Not only did he refuse all overtures in that direction, but by letters to his friends he deprecated the idea that any member of the Supreme Court of the United States should ever allow his name to be used as a candidate for any office whatever.

In common with all his countrymen, we mourn this loss of a great and good man ; and, as members of this Society, we express our special grief, and also offer our warmest sympathy to his bereaved family.

BENJAMIN F. PEIXOTTO,
J. M. GUITEAU,
WAGER SWAYNE,
HENRY L. BURNETT,
CHAS. T. WING,
THEO. S. NYE.

Committee.

Affairs of the Order

Annual Meeting D. G. L. No. 7.—The annual assembly of the Grand Lodge of District No. 7, was held at Dallas, Texas, May 6th, and days following. It was called to order by the President, Gabriel Kahn, of New Orleans, and the roll of delegates having been passed upon and the candidates eligible to the Grand Lodge degree initiated, proceeded to business. The message of the President, Brother Kahn, which will be found in *extenso* in the Official Department is an able document. The membership of the District is now 2,334 which, considering the increased mortality over last year shows a considerable improvement. But not merely in numbers has the District increased ; a great step in advance has been taken towards promoting the higher aims of the Order and the spark kindled in the New Orleans Convention in 1886 and renewed in the convention in Memphis of 1887, has become a bright flame, which during the past year has burned brightly in many communities. New Orleans, Memphis, Mobile, Vicksburg, Galveston, Dallas, and other cities have vied with each other to promote the mental and moral elevation of our people and with promising results. Bro. Kahn has treated with great vigor a number of highly important questions and several of his recommendations are worthy of the most serious consideration by the sister districts Nos. 2 and 6, while the Order at large may profit largely by his enlightened and humane views. We question however the propriety of placing children of the tender age below five years in public asylums ; they should be cared for in the communities where their parents resided.

The proceedings of the convention were characterized by the same broad and enlightened spirit which marked those of the

Memphis Assembly of last year. Once more District No. 7 has evidenced that high conception of the tenets of the Order which alone challenges and commands the respect of thoughtful and intelligent Israelites, and we feel sure the coming year will mark still greater and higher progress. The newly elected officers are energetic and earnest men and the General and Standing Committees for the year are composed of the very flower of the B'nē B'rīth of the Southern District. We trust to present a full official report in the next issue of the MENORAH.

Our contemporary the *Hebrew Standard* has the following deserved tribute to D. G. L. No. 7, in its issue of the 25th ult.

"Intellectual Advancement" is still active in the Order B'nē B'rīth, and we have no doubt will be gradually made the main object of that organization. District Grand Lodge No. 7, which held its annual session a few weeks ago at Dallas, Texas, adopted a resolution to the following effect:

That they were pleased to recognize the efforts of the subordinate lodges towards mental culture and advancement, and recommending the appointment by the President annually of an essayist and an orator to read an essay and to deliver an oration to the Grand Lodge, the same to be printed, etc., and also that each subordinate lodge have a committee to appoint a reader for each meeting, to read not less than fifteen minutes from the MENORAH or some other work, and to make appointments for addresses, and that lecturers be secured, and that each lodge establish a literary circle for the purpose of having literary and musical entertainments at least semi-annually. Also that the Grand Lodge offer a prize for the best essay read before any subordinate lodge or at any of its entertainments, the same to be sent to the Grand Secretary, to be passed upon by a committee appointed for the purpose, the essay selected to be published in the MENORAH. Also that $100 be paid for fifty subscriptions to the MENORAH, the same to be sent to such persons or bodies as the President might designate.

Grand Lodge No. 7, is not merely professing to make for "intellectual advancement," but taking active steps in that direction. We are glad to see the good work of the MENORAH recognized, appreciated and encouraged. Much of this success in due to our talented, enthusiastic, energetic worker Mr. Leo N. Levi, of Galveston, Texas, and he is nobly supported by the body of the delegates."

The American Hebrew also speaks in appreciative terms of the Seventh District of the Order. We quote from its editorial of last Friday:

Perhaps the most notable feature of the Convention of District Grand Lodge No. 7 of the I. O. B. B., recently held at Dallas, Texas, was the zeal manifested in behalf of practical intellectual advancement. This has been the characteristic of that District during several years past, and has already borne rich fruit, and gives promise of further and fuller growth. In this direction lies the true and best hope for the B'nē B'rīth. With cultural aims to strive for it can hope to enlist the sympathy of our youth.

Washington Irving Lodge gave an enjoyable musical and literary entertainment on Tuesday evening, May 22d, at the Cafe Logeling.

An official visit of Grand Lodge officers was paid Rehoboth Lodge No. 38 Sunday evening the 20th ult. The meeting was largely attended, and the address of President Morris Adler, as well as the remarks of the other members of the General Committee, Wm. A. Gans, Moses S. Hyman, Secretary S. Hamburger and Henry Duschnes were greeted with long continued applause. The senti-

ments of the assembled brethren were expressed by Brothers Julius A. Levy, (ex-president of the district). David Steiner, Baruch Katz, and other members of the lodge in a manner gratifying to the visiting brethren.

During the present month of June, Brother Morris Adler, President of District No. 1, will pay official visits to the following lodges: June 3d, Jacob No. 91, Syracuse; June 17th Empire State No. 199, Elmira; June 25th Montefiore No. 70, Buffalo. As elsewhere, we feel assured that warm receptions will attend the worthy President and his eloquent and zealous efforts be attended with fruitful results.

An entertainment, under the auspices of the Committee on Intellectual Advancement of the District, was held for the members of Israel and Moses Lodges at the rooms of the former, 140 and 142 East Fourth Street, Sunday evening the 27th ult. Bro. M. Ellinger delivered an eloquent lecture in German.

Chronicles of the Day

The annual meeting of the Hebrew Benevolent Society of New York, held on Sunday, April 29th, was characterized by the usual generous sentiment which pervades this organization. The report of the President, Jesse Seligman, Esq., showed that the present number of inmates was 529—306 boys and 223 girls, the increase during the year being 39. Only three were ill, and one died: the latter suffered from epilepsy, besides having a feeble physical condition.

The President's report further stated that of the 529 under the care of the institution, 47 are in the kindergarten, 258 receive instruction in the primary school in the asylum, 214 attend the Public Grammar School, 8 boys are placed in the Hebrew Technical Institute, and 2 boys attend the New York City College. The girls are instructed in sewing and housework.

The Chairman of the Committee on Charity and Relief, Henry Rice, Esq., showed in his report that the United Hebrew Charities had provided 1,070 persons with passage on ocean steamships, on condition that they were to do light work for their passage; 2,320 cases had been attended to by trained nurses; 5,360 were given meals; 1,905 received night's lodging, and work was secured for 2,710 persons in this city, and other parts of the United States. Of the $62,700 disbursed by the United Hebrew Charities, $20,000 was contributed by this Society, which is about one-half of its receipts for dues from patrons and members. During the past year, of 22,560 immigrants that arrived in this city, 14,999 remained here, and 7,663 settled in various parts of the country. Among other remarks, he

mentioned that there was more sickness in the tenement-houses during the last year than in former years, and that this could not be prevented unless a change was made in the tenement-house system.

The receipts of the Society for the past year were $151,214.52. The disbursements were $105,550.05, $20,000 of which was for charity and relief, through the United Hebrew Charities; $3,000 for the Hebrew Technical Institute, and $250 for the partial support of two of the boys in the Hebrew Union College at Cincinnati.

The Society has received during the year $25,825 in cash for legacies.

The report of Dr. Baar, the Superintendent, showed that of the 529 inmates, 64 (35 boys and 29 girls) were whole orphans, 458 (266 boys and 192 girls) half orphans, and 7 were indigents, i. e., whose parent, or parents are confined in a lunatic asylum; 47 children are placed in the kindergarten, in the care of Miss Rebecca Schwartz. The primary school at the asylum consists of four classes, and is conducted on the same plan as the public schools; in fact, it is under the auspices of the Board of Education. The religious instruction of the boys is well attended to, prayers being said every morning and evening, and the girls are instructed in Hebrew on Saturday and Sunday afternoons. Several of the boys who have left the asylum are working at different trades; two own candy stores, one is in a gas company's office, and one is in the navy; and of the girls some have received places in dress-making establishments, others in millinery stores, several have learned telegraphy and type-writing, and one has become a notary public.

The report of Edward Lauterbach, Esq. was a gem for its conciseness, leaving however nothing unsaid that should be said. Such reports may well serve as models for others.

A hospital was erected on the premises during the summer at a cost of $7,000, which is entirely separated from the main building, so that if any of the children should suffer from a contagious disease, they can be completely isolated.

The election of officers resulted in the re-election of Jesse Seligman, as President; Henry Rice, as Vice President; and Abraham Wolff, as Treasurer, and also of the following gentlemen to serve for three years as Trustees: Emanuel Lehman, John Rau, Jacob F. Bamberger, Solomon Ranger, James H. Hoffman and Lewis Stern, the latter in place of Hon. Oscar S. Straus, Minister to Turkey.

At a general meeting of the Alliance Israelite Universelle, New York Branch, on the 17th ult., in the Madison Avenue Synagogue meeting-room, the following officers were elected: Hon. A. S. Solomons, President; Rev. Henry S. Jacobs, Vice-President; Lewis S. Wolff, Treasurer; Rev. Dr. Pereira Mendes, Honorary Secretary; and Hon. B. F. Peixotto, I. Blum, Hon. M. S. Isaacs, M. Ottinger, S. A. Philips, Jonas Weil, Hon. J. A. Cantor, Dr. R. J. H. Gottheil, Jacob H. Schiff, L. S. Brush, Directors.

An appropriate tribute of respect was paid to the memory of the late Michael Heilprin, whose labors for the immigrants were in accord with the great philanthrophic principles of the Alliance. Quite a large number of new members were enrolled.

A testimonial banquet was given to Rev. Dr. M. Jastrow by the Trustees of Temple Israel of Harlem on the occasion of that distinguished divine's recent visit to the city. It was an elegant affair uniting a number of the Rabbi's prominent colleagues. The toasts and speeches were exceptionally fine. The affair came off at the "*Vienna*," corner 58th Street and Lexington Avenne, and that beautiful restaurant which has for its new proprietor the famous caterer, Mr. Lustig, appeared at its best. The menu (strictly kosher,) equalled Delmonico's in its palmiest days.

Max D. Stern, Esq., of this city, has been appointed one of the commissioners to examine the liquor laws and report to the next Legislature the best and most effective means of amending and enforcing them. Among other members of the commission are Dr. Howard Crosby, Ex-Surrogate Rollins, and Ex-Attorney-General Denis O'Brien. Brother Stern is President of Mount Sinai Lodge No. 270.

Governor Foraker of Ohio, in appointing Nathan Drucker, Esq. of Cincinnati, Commissioner of Pardons, has made an excellent selection. Brother Drucker is not only a highly intelligent gentleman, but possesses those qualities of discretion and discernment which admirably qualify him for a position of this character.

Ex-Consul Peixotto has been invited and accepted the invitation to deliver the oration on the occasion of the dedication of the new Orphan Asylum at Cleveland, on the 9th of July. Mr. Peixotto delivered the oration at the dedication of the first edifice 20 years ago.

We clip from *The Hebrew Observer*, of San Francisco, the following:

"Our good and noble friend, Jacob Greenebaum of this city, was killed in the last number of the MENORAH, published in New York. We have seen Mr. Greenebaum yesterday, and he is the healthiest dead man we have ever laid our eyes on. Brother Greenebaum will have the pleasure of reading the following obituary in the MENORAH:

"Brother Greenebaum was a member of Columbia Lodge No. 137, of San Francisco, ex-President of the Grand Lodge No. 4, and at the time of his death a member of the Court of Appeals of the Order. The untimely loss of such a man is a sad blow to all who honor and respect high moral worth."

We hasten to make the *amende honorable* to our worthy brother, whom we rejoice to know is still in the land of the living. It appears that another gentleman of the same name, and from the same city, succumbed to the grim monster, and our informant (for the fact was communicated to us) confounded the living with the dead. Bro. Greenebaum, in receiving this explanation, will also please accept our most sincere and earnest congratulations and our best wishes for a long and prosperous life. It is given to but few men to read their obituary, but to those thus privileged it must ever be a consolation for their "untimely taking off," that they possess the love and esteem of their fellowmen.

Official Department.

DISTRICT GRAND LODGE NO. 2.

ANNUAL REPORT OF THE

Board of Endowment Trustees.

DISTRICT GRAND LODGE NO. 7, I. O. B. B.

ANNUAL MESSAGE OF

Bro. Gabriel Kahn, President.

OFFICERS OF D. G. L. No. 7, FOR 1888—89.

DR. E. M. TILLMAN, President,	Dallas, Tex
SAMUEL HIRSCH, 1st Vice-President,	Memphis, Tenn
CHARLES L. GROSS, 2nd Vice-President,	Canton, Miss
LOUIS FRANKEL, Treasurer,	Mobile, Ala
A. S. MYERS, Secretary.	Memphis, Tenn

ANNUAL MEETING D. G. L. No. 2, I. O. B. B.

Held at Terre Haute, Ind., May 20, 1888.

14TH ANNUAL REPORT OF THE ENDOWMENT BOARD OF TRUSTEES.

General Résumé.

BRETHREN: In presenting the 14th Annual Report of your Board of Trustees, I have endeavored to make a concise yet comprehensive statement of the growth and condition of your Endowment Fund. It will show the firmness and stability of this, your institution, and expose the errors and fallacies still lingering in the minds of those members who believe its reserve fund unnecessarily large, or the annual contribution of $18 excessive. Exposed folly is the best friend of reason, for it guards man against falling into further error. I will also submit to your consideration and action several amendments to the endowment laws, intended to add to the beneficent character of this noble charity, and to perfect its system in a liberal spirit of Benevolence and Brotherly Love.

MEMBERSHIP.

The total enrolment of District No. 2 on January 1, 1887, was 2,954; on January 1, 1888, was 2,898, being a decrease during 1887 of 56 members,* of which 40 were lost by death, and 86 by withdrawal and suspension; only 70 were admitted.

This mortality of 40 members out of twenty-nine hundred may seem large for one year, but it is no more than must be expected, considering the present age of the brothers of this District, large numbers of whom are over three score years.

* *To some people this decrease of membership seems to indicate the decline and speedy dissolution of our Order. To them it is "dying, dying" These croakers should be reminded of the fact that at the end of 1874, its first year, our District Endowment Fund had 2,150 members, hence, during these thirteen years we have not only replaced the 406 members lost by death but gained 742 above those of which we were deprived by withdrawal and suspension.*

For further information and more minute details, I respectfully refer you to the Secretary's report and tables, and will only state that since its organization the Covenant Endowment Fund of District No. 2, has paid to the widows and orphans, or designated beneficiaries, of 406 deceased members, the sum of $406,000, and has, besides, accumulated a Reserve of $249,863.17.

Looking at these figures, it is not strange that some brothers suppose this fund to be large enough for all emergencies, and think that, hereafter, members should not be required to pay more than is necessary in order to produce $1,000 at the death of a brother ; or, at least, that the annual assessments should not exceed $15, so as to avoid the increase of that great moral evil—*a large surplus.*

It would be of no use to refer these men to my Arithmancy in our Tenth Annual report (page 13.) There are many, who, if not too ignorant, are yet not willing to calculate for themselves, or to examine a long table of figures prepared by some one else, but there is scarcely any one who could not at a glance see and understand the following facts.

First. That, during these first fourteen years of the existence of our Endowment Fund, many lodges have already received as much, while some of the oldest lodges have received much more than their members have paid in during the same period ; and, in the inevitable course of nature, these will continue to " reduce the surplus."

Ten lodges specified in the report received $278,000; paid in $264,310.75.

And these ten lodges are located in as salubrious a climate, as free from epidemics, its members are as virtuous and sober as any. They are only a little older than those of other lodges, who will however soon follow suit, in reducing the surplus which now stands to their credit.

Second, District No. 1, having followed your example in adopting the rate of $18 for all its members, reports : " The great number of suspensions during the year 1886, caused by the change in our endowment laws, has ceased, and a constant and healthy increase is noticeable in our ranks.

Discontent has ceased and enthusiasm can be found on all sides." [President's Message, Jan. 29, 1888.]

District No. 7 last year adopted the rate of $20 for $1,000 to secure the stability of its endowment system; and District No. 3, recognizing its error in not providing for the necessary reserve fund, (an error resulting from fear of heavy taxation and the misguidance of so-called cheap insurance) has now found it necessary to adopt measures, intending to make up for the failure in providing for a reserve fund in former years.

And finally, the *Mutual Endowment Association* of Cincinnati, to which one-third of all our members in District No. 2 belong, has arrived at that stage where its surplus is being reduced, although its members contribute at the rate of $48 annually for $2,000 endowment

The low rates at which insurance is offered by some apparently prosperous assessment societies are based on the assumption that less than half of those entering will continue during life. Recorded experience of life-insurance companies has established the fact that six-tenths of all persons insured by them withdrew, or lapsed; hence they assume that not more than four out of ten would ever become death-claims.

I doubt that this assumption will prove correct in *Assessment Life Associations*, and I *know* that in our fraternity lapses are not nearly as numerous. I admit that most of these associations charge merely the actual cost of risk for the respective age of the insured (adding, however, for each $1,000 insurance in force, from $2 to $5 for expenses whilst *our* expenses are less than 35 cents to each $1,000, and the rates are to advance only as the cost of risk increases with advancing age. This is equitable and just from a business standpoint. But above the age of sixty years these rates must necessarily become so high that then, if not sooner, their members will surely withdraw, and this is just what most of those societies calculate upon. They also say that at such advanced age men may no longer want life insurance, may not have any one to provide for. This is also true in some cases; but most men are not so

fortunate as to accumulate a competence, and could better afford to pay a few dollars more while young, vigorous and productive, than to annually pay twice or thrice the same amount when they are too old to earn money. The aim of a truly fraternal association should be to lighten rather than to increase the burden of the old members, aye, to retain them free of charge if necessary. In this spirit and with this idea, which should be the prevailing one in our brotherhood, your Board of Trustees recommend the adoption of an amendment to our endowment laws, authorizing the exemption from further taxation of brothers above the age of seventy five who may be unable to pay the same.

Another amendment to our endowment laws will be submitted to you at this Grand Lodge meeting, regulating the terms of re-admission for members whose card of withdrawal has expired.

Some other amendments will be submitted to you by this Board, having first been duly and carefully considered by the same.

Owing to the wise restriction against hasty legislation, that requires the recommendation of your board of Trustees before any amendment to the endowment laws can be submitted to your consideration, your endowment institution is free from the troubles and embarrassments which beset other Districts; owing to it every death-claim is paid with great promptness, without a single lawsuit; it is for that reason that the investments of the steadily-increasing Reserve Fund yield a net income of fully six per cent., without a single loss, without a dollar past due remaining unpaid; it is this which gives confidence in the firmness and stability of your endowment institution; and peace and harmony prevail among our members.

The work done by this Board during fourteen years of its administration is before you, and I, having been honored with its chairmanship during all these years, feel deeply grateful to my associate members of this Board, especially to Bro. Jos. Abraham, that noble veteran of our Order whose term expires with this meeting, and whose re-election is the unanimous desire of this Board, also to Bro. Koperlik, its ever faithful Secretary, for the valuable aid and advice they have always rendered me.

Fraternally Yours in B. B. L. and H.

ISIDOR BUSH,
Chairman Board of Trustees.

NOTE.— All the amendments proposed by the Endowment Trustees were adopted.—*Ed.*

MESSAGE OF GABRIEL KAHN,

President District Grand Lodge No. 7, I. O B. B.

NEW ORLEANS, May 1st, 1888.

To the Officers and Members of the M. W. District Grand Lodge No. 7, I. O B. B. in Convention assembled:

BRETHREN:—For the second time within a decade of years, we meet in Convention in the hospitable City of Dallas, this being the fifteenth Convocation of the Grand Lodge of the District, and I heartily welcome you. We are assembled to recount the experience of the past year, contemplate the present, and from both past and present, draw our inspiration for the future, which with your combined zealous efforts and wisdom, no doubt we can assist to make still more glorious and beneficial to the cause we advocate.

STATE OF THE DISTRICT.

You will all recollect the memorable debates which agitated our Convention of last year in Memphis, and many there were, even amongst the most enthusiastic, who had sad misgivings as to the result of the energetic measures that were there adopted, more especially with reference to the Endowment question. Predictions were not wanting, that numbers of our members would resign, owing to the increased demands made upon them and that, whilst the Endowment system had no doubt been strengthened, the Order itself would suffer in reduced membership, and the discouragement therefrom resulting.

But thanks to the hearty good will of the members of that Convention, even of those, who had so valiantly combatted the measures referred to, and who went home animated with the desire of laying the true merits of the questions and principles involved before their respective lodges, coupled with the sound sense of the people and their enthusiasm for a sacred cause, the misgivings and this distrust of the future have been dispelled, and to-day instead of

a reduction, we come before you with an increased membership, a well organized financial system, and a mode of endowment based upon truly scientific principles, containing all the elements and guarantees of future security and permanency, a plan that may from time to time be modified in details, but which as a massive principle will stand all tests. And the example set by your Convention of last year has been followed by other Districts, with but slight deviations, and it has elicited the encomiums of the highest authorities of the Order and of the most eminent critics on this subject.

We now number 2334 members; an increase over last year's report of 36, and this in the face of the fact, that our mortality during the past year was considerably larger than the year previous, as you will perceive from the report of the worthy Secretary which will be laid before you this day.

But not merely in numbers have we progressed; a great step in advance has been taken towards doing justice to the higher aims of the Order, and the spark that was kindled in the New Orleans Convention of 1886 by the report of the Committee on Intellectual Culture, and which report was so strongly and eloquently reaffirmed at the Convention in Memphis of 1887, has become a bright flame, which during the past year has illumined many of our communities. New Orleans, Memphis, Mobile, Vicksburg, Galveston, Dallas, and other cities have all vied with each other to develop the grand ideas involved in Intellectual Culture, and the consequent elevation of the mental and moral standard of our people. Our most talented, learned and eloquent friends devoted themselves to the task, and before crowded audiences composed of the best elements of all classes and creeds, displayed and exhibited our aims, our objects and the talent and scope of ability that this Order contains. And in those communities that had the good fortune of witnessing these efforts towards intellectual culture, the order gained membership and renown.

This great work must not be permitted to stop, it must be resumed with still greater zeal, and this Convention must

institute such measures, as will materially aid the great object in view. To this effect I suggest the appointment by the Grand Lodge, or the Grand President, of speakers, who will visit the several communities from time to time, according to the resolution adopted last year in Memphis viz,: "That a Committee of three, consisting of the three Past Presidents Bros. J. Hirsch, Leo N. Levi and G. A. Levi be appointed to suggest to the General Committee the most proper division of the District into circuits, and the best methods of carrying out the resolution of the Committee on Intellectual Culture."

This resolution was not carried into effect during the past year, owing to unavoidable causes, but I hope its importance will not be lost sight of. With the recurrence of another winter season, these intellectual gatherings must be resumed, and from the enthusiasm which the efforts already made, have aroused, I indulge the hope of a still greater success for these efforts in a not distant future.

Another method connected with the proper fostering of this spirit of intellectual culture, was adopted by the New Orleans lodges, where under the auspices of a committee elected from the several lodges, speakers were appointed to address the lodges at their regular meetings, and although the lodge-room is comparatively small, on no occasion was there less than 60 to 70 members present, thus making the meetings of the lodges more interesting, causing the brethren to come together in larger numbers, than had previously been witnessed under the condition of profound lethargy which had succeeded the fire and zeal of many years ago. All communities and lodges possess more or less talent and ability ; it only requires to be brought out to face the light of day, and to that effect I urge particularly upon the larger lodges in the District to appoint a permanent Committee on Intellectual Culture, based upon the method pursued in New Orleans, and the happiest results will follow.

Often have we heard the complaints of indifference towards our objects that impeded our progress and extension, but it strikes me that the remedy is with us. We number some 2300 members and more, most of them fathers of families, and

the majority imbued with the lofty principles of the Order. There are many grayheaded men joined with us who have worked diligently in its cause in their youthful years, and still are to be found its firm and undeviating pillars. But in one respect we have all sinned. We need not run far from home to find new members for our Order, if only the fathers would exercise moral persuasion over their sons reaching the proper age, and when they are open to the influences of parental wishes and reasonings and of the sublime advantages, which the principles of our Order contain, as laid down in our chart.

And you, my brethren, may be brought to reflect by this simple reminder, that it is your duty to give this remedy at least a trial, and bringing the subject before your lodges and your neighbors and friends, thereby induce a large accession to our numbers.

If I have devoted so much space to these themes, I hope to be forgiven. We meet but once a year, for mutual counsel and advice and an exchange of sentiments and I could not have found a better opportunity to say that which lays so near my heart.

ENDOWMENT AND CENTRAL BOARD.

The endowment system adopted by you has now been in successful operation for twelve months, and under its wise provisions the surplus has increased, and the funds in the hands of the Lodge Endowment Trustees and under the control of the Central Board of Endowment are invested at the rate of interest demanded by the law. There are some slight modifications which I deem it my duty to recommend.

First, that whereas two classes have been instituted, one for the fifteen hundred dollars and the other for the one thousand dollars endowment, the assessment in the case of death of one of the former class, should be seventy-five cents, as at present, and for the other, the one thousand class, fifty cents. I deem this an act of justice, and not endangering the system.

Secondly.—That those seeking admission to our order between the ages of 21 and 30 years, shall pay $16.00. as it

can well be argued, that even in the insurance companies the premium of a man of 25 years is not more than twenty dollars, and also that the great majority of our members have all passed at least 35 years, and are charged only twenty dollars per thousand

The greatest severity should be exercised by the Central Board over the investments by the Lodge Endowment Trustees, and any neglect on the part of lodges in the performance of the duties enacted in that particular, should at once be brought to the notice of the Central Board by the Grand Secretary, and also of the President of the District.

I have received the bonds of Bro. Edward Goldsmith as the Chairman of the Central Board of Endowment, with responsible sureties for twenty thousand dollars. Also from Brothers Samuel Hirsch, S. L. Lee and L. Young, each for two thousand dollars. I have also received good and sufficient Bonds from our Grand Secretary, Bro. A. S. Myers, for ten thousand dollars, and from our Grand Treasurer, Bro. Charles L. Gross for $3,000 which are herewith tendered to the Convention.

AMITY LODGE NO. 267.

The Court of Appeals having decided the case of above Lodge, vs. District Grand Lodge No. 7 in favor of the latter, I demanded of said Lodge to turn over to Bro. A. S. Myers, our Grand Secretary, all funds, vouchers and securities, evidencing the investments of the money received for the endowment of the late Bro. David Nathan. In accordance with my demands said lodge turned over to Bro. Myers, the sum of four hundred and twenty five dollars unaccompanied by any statement, and I have instructed him to hold the money subject to the order and further disposition of the Grand Lodge, to whom I now leave the final decision in the matter.

OUR ASYLUMS AND HOSPITAL.

This year has been rendered auspicious for the Order by the completion of the two grand monuments of charity connected with our District for the reception of our orphans. I will name first

it being the direct creation of the Order, and which after many years of a glorious existence and labor in the cause of bringing up and educating multitudes of our orphans, has thrown off its old garb, and now stands rejuvenated by the magnificent building, which in future will be the Home of many of our young wards, and who to it look for protection, shelter and physical and moral training. The necessity of larger accomodations for the constantly increasing demands upon its benign activity, has been grandly met by the people in whose midst it has been reared, and no doubt it will emerge from any financial embarrassments, that may still hamper it, as its interests are in the hands of men that know no such word as fail. This District has now under the shelter of the Cleveland Asylum 29 children, and I hope that our lodges when called upon, will respond to any appeal that may be made by the directors to assist in the task of freeing it from debt. For the working of the Asylum I refer you to the report of our Trustees which will be submitted to you.

THE ORPHAN HOME IN NEW ORLEANS,

like its sister in Cleveland also has changed its location to a new site and building of palatial dimensions, on the finest Avenue of that city. The oldest Jewish Orphan Asylum in the United States, and established more than 34 years since, it also has sheltered hundreds of bereft ones, and its blessings have been felt and experienced thoughout our entire district. Although not the direct emanation of the Order, still it is *our own*, as far as its administration and the unrestricted accord is concerned, with which the orphans of our brothers and also of those who do not belong to the Order are received.

The number of our orphans under its fostering care is forty five. For it also I bespeak and enlist the best interest of our District. The annual report of the Board of Directors, and of your direct representatives will be laid before you.

Whilst on the subject of our Orphan Asylums, there is one point, to which I deem it my duty to direct your earnest

attention. Far from me any idea of reviving old discussions, but where our duty is concerned, we must not hesitate or waver. It has been my good fortune as your President, to note the working of the laws adopted by the three districts for the admission of children in the Cleveland Orphan Asylum, and candor compels me to state that in some respects at least they should be radically changed. I allude particularly to the prescription in regard to the minimum age at which children can be admitted there. During my term of office I have received applications from mothers, to admit their children into one or the other of our Asylums. According to the law adopted by our District, your President is instructed and required to equalize the admission of Orphans between the two asylums. Now when the lodges apply to Cleveland, to have the children of one family admitted there, and some of the children are under the required age, a separation of the children is forced upon the mother, contrary to her feelings and I might add, contrary to the dictates of humanity.

Before the annual meeting of the Directors of the Cleveland Orphan Asylum last year, I addressed a letter to our Delegate Bro. Sam Schloss of Memphis, and asked him to use his efforts, joined to those of his co-delegate Rev. Bro. Samfield to cause this clause to be abolished. With regret I learned on the return of Bro. Schloss, that their efforts had been in vain.

Already previously a resolution had been adopted by our Grand Lodge, asking the co-operation of the other two Grand Lodges to induce the Trustees and Directors to abolish the rule complained of, and to admit children under five years of age, and in the report of the Proceedings of the Grand Lodge District No. 2, in 1887, I read the following reasons, why the said Grand Lodge refused to co-operate with that of District No. 7, in that Convention, and here I quote the language of the Committee viz:

"Regarding the resolution of District Grand Lodge No. 7, asking the co-operation of this Grand Lodge to induce the Trustees and Directors to abolish the rule restricting the admission of orphans under 5 years of age, we are of the opinion

that it would be imprudent and unwise to do so. The demands in the past upon the capacity of the Asylum for the admission of orphans is a sufficient criterion as to what may be expected, notwithstanding the increased facilities furnished in the new building, beside the change necessary in management and the increased expense which would have to be incurred for the care of children under that age." This resolution was adopted.

With due respect to that committee and the Convention which adopted the conclusions of that report, I beg to say, that this may be economy, good management of material interest, but it is not humanity, for to my reasoning the orphans of our brethren, whether they are one year or ten years old, are still our orphans, our sacred trusts confided to our care, and at an age when they need that tender care most, they must remain upon the cold charities of the world. In other words, they have no rights that we are to respect, and why, because it might entail increased expense, and fill up the Asylum. That is the gist of the argument, and it fills me with sadness, to see the evil consequences that will sooner or later result from such enactments.

But in the interest of *helpless* childhood it is our duty never to cease working until we have victoriously asserted their sacred claims upon the Order, however often may be repelled by arguments that are altogether on the side of egotistical economy and material interest.

I therefore strongly recommend that this Grand Lodge cause to be addressed an earnest appeal both to the directors and trustees of the Cleveland Orphan Asylum, and to the Grand Lodges of District Nos. 2 and 6, setting forth the object we have in view and the sacred duties we owe to our brethren, whether they live in one district or the other; also that a Committee be appointed by the President to prepare the said memorial at an early date.

Another grievance and a serious one is the fact that the Directors of the Cleveland Orphan Asylum only meet every three months, and that consequently all applications must in the meantime lay over until such meeting takes place. This

causes very great hardship in many instances, where immediate action is absolutely necessary, and I therefore further recommend to address the directors of the C. O. A on the necessity of having a permanent Committee appointed on Applications and Discharges who are to act in the interregnum between the respective meetings of the board, when such action becomes imperatively necessary.

THE TOURO INFIRMARY

continues its grand career of usefulness in all departments of charity, and nobly carries out the objects of its creation. Its doors are wide open to all appeals, and our aged, indigent and sick brethren find there that rest, that tender care and often time, healing, that reconciles men to the hard fate under which so many succumb and give way. Its usefulness to our district is increasing daily, and the appeals of lodges in behalf of non–members of the Order are cheerfully heeded. For details you are also referred to the annual report of the directors and of your representatives on said Board.

DEATHS.

Having rendered justice to the living and to their interests, moral and physical, let us turn to those who have left us and can no longer participate in our labors and aspirations. They also, at least many of them, left widows and orphans whose tears it is our duty to dry, and their grief to assuage. Let us honor their memory, by doing our duty to those left behind.

THE MÉNORAH.

I would be remiss in my duty, were I to omit mentioning the great services rendered to our Order and the cause it advocates by the MENORAH, deservedly the "Organ of the Order." It should be supported in its grand mission and task by all the means at our command, and I sincerely trust that the delegates on their return to their respective lodges will consider it their duty to give "Our Organ" that support, which it so well deserves.

CONCLUSION.

And now, having as far as lay in my power made such suggestions and recommendations as I deemed of benefit to our District, I apply myself to the last duty that still is incumbent upon me, as upon every true B'nē B'rīth, and that is to pledge anew my undying fealty to our great Order, the bulwark of Judaism, its banner-bearer in its great mission of humanity, its army militant, ever ready to defend it and every noble cause. That Order which, in its earlier career, caused many a son of Israel in the wilderness of the great West, far from civilization, to know that brothers were near him, and that, ever mindful of its mission, "works and watches," protecting the widow and the orphan, encouraging the worthy distressed, and gracing the communities in which it moves by those grand monuments of the spirit of charity that practically illustrate the great principles upon which it is founded. Our Order is not dead; it lives, and with the help of that Providence that we all implore we will continue to strengthen and secure the edifice which so many noble and wise men have reared.

With my sincere acknowledgments to our worthy Secretary, Bro. A. S. Myers, for his every ready assistance in the discharge of my official duties, and with a profound sense of gratitude for the honors which this District has showered upon me, fully knowing that there were many by far more able and deserving, I submit this my message, hoping you will excuse its length and short comings at the same time.

Yours, in B , B. L. & H.,

GABRIEL KAHN,
President, D. G. L. No. 7.

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